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TERMS.

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From the Biblical Repertory.

The Act and Testimony.

The history of this document we understand to be as follows. The proceedings of the last General Assembly of our church being, in many cases disapproved of, by a large minority of that body, a meeting was called in Philadelphia, to which all those ministers and elders were invited, who sympathized with this minority in their opinions and feelings. Among other acts of this meeting, a committee was appointed to draft a public declaration to the churches of the views and wishes of those then present. The result of this appointment was the publication of a paper entitled an *Act and Testimony*. It is impossible for any man to read this document, without being deeply impressed with respect for its authors. It is pervaded by a tone of solemn earnestness, which carries to every heart the conviction of their sincerity, and of their sense of the importance, as well as the truth, of the sentiments which they advance. The fear of God, reverence for his truth, and love for his church seem clearly to have presided over the composition of this important document. In addition to these intrinsic claims to the respect of those to whom it is addressed, the fact that it has received the sanction of so large a number of the best ministers of our church, demands for it the most serious consideration. It is therefore natural that those, who feel the truth and weight of a great portion of the statements of this document, and withhold from it their signatures, should feel desirous of letting their brethren know the grounds on which they act. We believe that most of the sentiments of this Act and Testimony meet a ready and hearty response from the great majority both of our ministers and elders; and yet we presume it will not be signed by any thing like a moiety of either. Why is this? Is it because they fear to assume the responsibility of such an act? This is very easily said, but we believe that the number of those who are nervous enough to be influenced by such a consideration, is very small. There is often much more courage in not acting, than in acting; and still more frequently in moderation than in violence. It is generally easy and safe in cases of controversy, to take sides decidedly, and through good and evil, with one part or the other. If you are sure of decided opponents, you are equally certain of warm friends. The unfortunate individuals who belong to neither side, are cared for by neither, and blamed, if not abused, by both. Though there be imbecility, indecision, and timidity, which prevent a man's knowing what to think, or saying what he knows; there may also be firmness in standing alone, or in that unenviable position where either sympathy nor approbation is to be expected. It is humbling to think of good men as being so deficient in the fear of God, and so insensitive to the opinions of their fellow-men, that they withhold their approbation of the avowal of truth, from the base fear of man; we are therefore slow to attribute such a motive, or to believe in its extensive influence. There must be some other and better reason why such a document as the Act and Testimony has not received, and is not likely to receive the sanction of more than a small minority of our churches. We pretend not, of course to know the reasons which have influenced the conduct of so many different individuals, but we know that the following considerations have had a decisive weight on the minds of many, and presume that these and similar views have influenced the course of others.

In the first place, this document has been perverted from its true and legitimate purpose, into a Testimony, into an invidious Test Act. This evil has resulted from two sources, partly from the form and nature of the Act itself, in some of its essential features; and partly from the use that has been made of it in some of our leading religious journals. It would seem to be a very obvious principle, that any individual member of a body has a right to address his fellow members on subjects affecting their common interests. If he thinks that errors and disorders are gaining ground among them, it is more than a right, it is a duty for him to say it, provided he has any hope of making his voice effectually heard. If such be the case with an individual, it is equally obvious that he may induce as many as he can to join him in his warnings and counsels, that they may come with the weight due to numbers acting in concert. Had the meeting in Philadelphia therefore been contented to send forth their solemn Testimony against error and disorder, and their earnest exhortation to increased fidelity to God and his truth, we are sure none could reasonably object. Their declaration would have been received with all the respect due to its intrinsic excellence, and to the source whence it proceeded. But when it is proposed to "number the people;" to request and urge the signing of this Testimony as a test of orthodoxy, when its whole nature and design is at once altered. What was the exercise of an undoubted right, becomes an unauthorised assumption. What was before highly useful, or at least harmless, becomes fraught with injustice, discord, and division. What right have I to publish a declaration on truth and order to the churches, and call upon every one to sign it on pain of being denounced as a heretic or revolutionist? Surely, many sound and good men may well take exception at some of my modes of expression, or demur at some of my recommendations, without forfeiting all claims to confidence. It may be said that no one is required to sign this Act and Testimony against his own will; and that there is no denunciation of those who decline. It ought, however, to be considered, that this is a necessary result of the call, on the part of the meeting, and in the body of the act itself,* for a general signing of this document, like a new League and Covenant, that it should act as a test. Such in fact, no doubt, was its design. The authors of this feature of the plan at least designed to make it the means of ascertaining the number and strength of those who thought with them, and of uniting them in a body capable of acting with concert. If such is the very nature and purport of the act, it necessarily follows, that refusing to submit to the test or to join the league, must be regarded as an act of hostility. The very design of the effort is to make neutrality impossible. And this design unfortunately it but too well attains. In a recent number of the Presbyterian the editor says, "We verily believe that every orthodox minister and elder, who refuses his signature under existing circumstances, will throw his weight into the opposite scale, and strengthen the hopes, and confirm the confidence of those who aim to revolutionize the church."† We are not surprised at such language; it is the natural result, as just stated, of the measure. Now, we say, no man, and no set of men, have the right thus to necessitate others of their own body to adopt *their* statements and recommendations, or be considered as the abettors of errorists and anarchists. Here is one of the most serious evils of the whole plan. It makes one a heretic, or an abettor of heresy, not for error in doctrine, not for unfaithfulness in discipline, but because he may be unable to adopt an extended document as expressing his own opinions on a multitude of facts, doctrines, and practical counsels. This is an assumption which ought not to be allowed. It is an act of gross injustice to multitudes of our soundest and best men; it is the most effectual means of splitting the church into mere fragments, and of alienating from each other men who agree in doctrine, in views of order and discipline, and who differ in nothing, perhaps, but in opinion as to the wisdom of introducing this new League and Covenant. We confess we are more disheartened by the effects which this untoward step is likely to produce, than by any thing which has occurred for a long time in our church. If it is doubtful, as the friends of the Act and Testimony suppose, whether a majority of our ministers are faithful to our acknowledged standards, what proportion are likely to adhere to this extra constitutional confession? Had the ingenuity of man been taxed for a plan to divide and weaken the friends of truth and order in our church, we question whether a happier or more effectual expedient could have been devised. Our first leading objection, then, to this document is, that it is not what it professes to be, a Testimony, but a Test. Had it been signed only by the chairman and secretary of the meeting by which it was issued, or by the individual members, its whole nature would have been different. As it is, it is a Test, and must operate unfairly and injuriously, subjecting some to unjust suspicions, and dividing those who, on every principle of duty, ought to be most intimately united.

But leaving this objection out of view, and admitting that it was right to adopt this extra-constitutional method of ascertaining and rallying the friends of truth, we think there are specific objections against this document, which show that it is unfit to answer this purpose. We have already said, and said sincerely, that it is impossible to read this Testimony without being deeply impressed by the seriousness of its tone, the weight and truth of the great part of its sentiments, and the decided ability and skill with which it is drawn up. It evinces in every line the hand of a man accustomed to legal precision and accuracy of phrase. Yet it was necessarily prepared in a hurry, probably at a single sitting, and read at a general meeting, in which the careful weighing of every clause was out of the question. Considering these circumstances, instead of being surprised that there are instances of unguarded statement, or unwise recommendations, our wonder is, that the blemishes of both classes are not tenfold more numerous. But is it not obvious that a document that was to be put forth, not only as a Testimony, but a Test, which the friends of truth were to be required to sign, or forfeit their character as such, and which was designed to rally as large a number as possible of those who were of the same heart and mind, should be most carefully and solemnly considered, and every thing avoided which might cause the well affected to hesitate or refuse? Were we ever so much in favour of such a measure, we are free to confess, that there are statements in this Act and Testimony, in which we could not concur, and recommendations of which we highly disapprove. Of course, however anxious we might be to join in this enterprise, we should still be obliged to submit to have our names cast out as evil.

It is not our purpose to go over this document, and criticise its various parts. We shall merely refer to a few of the passages, which we think must be stumbling blocks in the way of all but the most determined.

The very first paragraph is sufficiently startling. It stands thus: "BRETHREN IN THE LORD:—In the solemn crisis to which our church has arrived, we are constrained to appeal to you in relation to the alarming errors which have hitherto been connived at, and now at length have been countenanced and sustained by the acts of the supreme judicatory of our church." The first question suggested by this paragraph is, whether in fact such a crisis has arrived in our church, as to justify such avowedly revolutionary measures, as the present document recommends? If such is the state of the church, desperate remedies may be justified, if in themselves wise and well directed. This point, however, we must at present waive. The statement to which we would now call the attention of our readers, and at which we should hesitate long, and sign at last, if sign we must, with a slow and shaking hand, is the declaration, that the highest judicatory of our church has at length countenanced and sustained alarming errors. These errors, of course, are those specified in the document itself. Is it then true, that the highest judicatory of our church has "countenanced and sustained" the doctrine, that we have no more to do with the sin of Adam than with the sins of any other parent—that there is no such thing as original sin—that man's regeneration is his own act—that Christ's sufferings are not truly and properly vicarious? How serious the responsibility of announcing to the world that such is the case! How clear and decisive should be the evidence of the fact, before the annunciation was made and ratified by the signatures of such a number of our best men. Surely something more than mere inference from acts of doubtful import, should be here required. We do not pretend to be privy to the grounds on which this serious charge is made; but we are sure that no conscientious man would set his name to it, without having evidence to produce the painful conviction that such was the fact. Such evidence ought to have been detailed. We do not know, and we suppose the churches generally do not know, what this evidence is. How then can they sign this document? How can they be expected to take the responsibility of one of the most serious annunciations ever made to the churches? We do not believe it to be true. We have not the least idea, that one tenth of the ministers of the Presbyterian church would deliberately countenance and sustain the errors specified above. And if not done deliberately and [illegible] it should not be announced as having been done at all. We may put upon acts an interpretation very different from what they were intended to bear, and thus be led to assert as fact what is very far from the truth.

We see that some, in adopting the Act and Testimony, apparently impressed with the solemnity of the step they were about to take in sanctioning this introductory paragraph, refer in justification of the charge which it involves, to the rejecting of a series of resolutions, calling upon the Assembly to denounce these and various other errors. But is the inference a necessary, or even a fair one, from declining to consider these resolutions, which required the Assembly to condemn certain errors, whether "held in or out of the Presbyterian church," to the sanctioning of these errors themselves? During the sessions of the last General Assembly in Scotland, a motion was made and rejected, relative to the devising of some measures for securing the better observance of the Sabbath. Must we infer from this rejection, that the body in question countenanced Sabbath-breaking?* A few years ago, when petitions were circulated in reference to Sunday mails, many, especially after the failure of the first attempt, refused to sign them. Are such persons to be regarded as in desecration of the Lord's day? The mere rejection, or rather refusal to entertain, the resolutions referred to, cannot of itself, therefore, afford evidence of the disposition of the Assembly to countenance these errors. We do not know the history of the case, but there may have been something in the circumstances under which they were introduced, to account for their being set aside. We have heard, indeed, the warmest friends and advocates of the Act and Testimony regret exceedingly the manner in which they were brought forward. As far as our informant, a leading member of the minority in the last Assembly knew, it was without consultation, to any extent, either as to their form or mode of being presented. Yet, what more difficult and delicate task, than the framing of doctrinal propositions to be affirmed or denied by the supreme judicatory of a church? If these resolutions were hastily prepared, carelessly arranged, or loosely expressed, this alone would be reason sufficient to account for the Assembly's passing them over. As they have been published in the religious papers, the churches may judge on this point. For ourselves, we are not surprised at their rejection. Instead of wondering that a majority of the Assembly did not vote for them, we wonder that any considerable number of voices was raised in their favour, so various are the errors they embrace, and so different in degree; some of them serious heresies, and others opinions (at least as we understand the resolutions) which were held and tolerated in the Synod of Dort, and in our own church from its very first organization. Is it to be expected that, at this time of the day, the Assembly would solemnly condemn all who do not hold the doctrine of a limited atonement? We do not believe that the penman of the Act and Testimony himself, whatever his private opinion on the doctrine may be, would vote for these resolutions. And it is too notorious that many of his most active and zealous co-operators deny this, and still more important points, to allow for a moment the supposition that they could intelligently have given such a vote. Surely then, the rejection of propositions, for which at no period of the history of the church, perhaps, a tenth of its ministess could have voted, is no adequate proof that the Assembly "countenanced the alarming errors" contained in this Act and Testimony. We are not now attempting to decide whether the Assembly did or did not countenance these errors, but we say, the evidence on which we could be induced to subscribe the solemn declaration that they did, must be very clear; and that no such evidence is exhibited to those who are called upon to join in the accusation. As before said, we do not believe that the errors quoted above from this document, or any others which it specifies, (unless it be that on the doctrine of imputation) are held or approved by one tenth of the ministers of the Presbyterian church. And we consider it a very serious affair to have the corruption of such a body of Christians asserted and proclaimed through both hemispheres.

As a proof of disregard of discipline, the Testimony refers to the treatment, by the Assembly, of a memorial sent up from several prosbyteries, sessions and individual members. It may be supposed that the manner in which this paper was disposed of, furnishes evidence that the Assembly countenanced the errors above mentioned. This memorial, however, is not sufficiently known to make this the ground of a general signature o the Act and Testimony. We are very far from feeling called upon to justify all acts of the Assembly, or to apologize for them. Our feelings always, and our judgment generally, were with the minority of that body. There were things in the doings of the Assembly, which we disapprove of as much as any of the signers of this document. The manner in which this memorial was treated, is one of the acts which we think much to be regretted. But the single point now is, whether this treatment furnishes evidence sufficient to authorize the authentication of the charge contained in the first paragraph of the Act and Testimony. Let any one look over this memorial, and ask, whether it was reasonable to expect the Assembly; in the present state of the church, to meet its demands. It is a long document, which concludes by requesting,

1. "That the plan of union between Presbyterians and Congregationalists in the new settlements" be wholly abrogated, &c.

2. That Presbyteries be restrained from or[illegible] labour in their own bounds, but in the bounds of other presbyteries.

3. That the Assembly resume the sole direction of Missionary operations within the bounds of the Presbyterian church, to the exclusion of non-ecclesiastical associations.

4. That the Assembly bear solemn testimony against the many errors preached and published in the church.

5. That various points of order and discipline should be decided; as, 1. Whether one presbytery must admit a member coming from any other, with clean papers. 2. Whether a judicatory may not examine and express an opinion of a book, without first commencing process against its author, when a member of their own body. 3. Whether in adopting the Confession of Faith as a system, the candidate "is at liberty to reject as many particular propositions as he pleases," &c.

6. That the Assembly disannul the Act of the Assembly of 1832, dividing the Presbytery of Philadelphia, and disavow the principle that presbyteries may be founded on "the principles of elective affinity."*

Here is matter enough to occupy a deliberative assembly for months. That all these points should be taken up, and properly considered, was therefore not to be expected. And as many of these requests are in direct opposition to measures carried with the full concurrence and approbation of the prominent signers of the Act and Testimony, who now request the Assembly to undo, what they themselves have done—it was as little to be expected, that if considered, they could be granted. Though we think that the number and weight of the signatures to this memorial were such that the Assembly ought to have paid more attention to their plea, and granted many of their requests, we are far from being convinced that it was a desire to countenance or sustain the errors specified in the Act and Testimony, which led to the course pursued. It is a very prevalent, and in itself a reasonable feeling, that church courts should not legislate *in thesi*, or pronounce on doctrines in the abstract; that it is best to wait until the point come up for decision in the usual course of judicial proceedings. This feeling is so strong, in some of the soundest and best men in our church, as of itself to induce them to vote against many of the demands made in this memorial. It is not, however, possible to know the motives which influenced different individuals in taking the course which the Assembly pursued with this document. It is sufficient, that this course does not afford proof of the charge brought in the first paragraph of the Act and Testimony: and this point we think as clear as it can well be made. Were there no other reason, therefore, for not signing this document, the character of that paragraph we think sufficient.

There is another ground of serious objection to be found in the fifth of its eight recommendations to the churches. The signers say, "We would propose, that we consider the presbyterial existence and acts of any presbytery or synod formed upon the principles of elective affinity, as unconstitutional, and all ministers and churches voluntarily included in such bodies as having virtually departed from the standards of our church." This, it is to be observed, is not an expression of the opinion, that the existence and acts of such bodies are unconstitutional, but a recommendation that they be so considered, and of consequence, so treated. This is the only interpretation which we are able to put upon this passage. If this be its meaning, it must be seen at once that it is a very serious step. For the members of any community, civil or ecclesiastical, to meet together, and recommend to their fellow-members, to consider and treat the acts of the constituted authorities as unconstitutional and void, is an extreme proceeding, to be justified only by a necessity which authorizes the resolution of the society into its original elements. It is a deliberate renunciation of an authority which every member of the community has bound himself to respect. It is therefore the violation of a promise of obedience which can only be excused by proving that it is an extreme case, to which the promise was never intended to apply, and is not in its nature applicable. In civil governments it is the first step in schism. To take this step, is either a virtue, or a crime, according to the presence or absence of a justifying cause. That it must, however, be a very serious cause which will justify the disregard of obligations voluntarily assumed, and promises deliberately given, will of course be admitted. That it is not competent for any individual, within the limits of the extreme cases just supposed, to judge for himself of the unconstitutionality or the constitutionality of the acts of the constituted authorities of the community to which he belongs, is too obvious to need remark. Every one sees that there would be an end of all government, if every member of a community were allowed to recognize or disregard a law at option; by a simple assumption of its unconstitutionality to escape from the obligation to obedience. We cannot but regard, therefore, the recommendation of this document, that churches and ministers consider certain acts of the Assembly unconstitutional, as a recommendation to them to renounce their allegiance to the church, and to disregard their promises of obedience. Whether this recommendation be justifiable or not, depends of course on the exigency of the case. Those who do not think the act complained of, sufficiently heinous and destructive to dissolve the bonds of their allegiance, cannot sign this Act and Testimony, while those who regard it as a case of life or death, may feel at liberty to give the advice in question.

Though we are of the number of those who disapprove the plan of constituting presbyteries on the principle complained of, and think that it was, at least, never contemplated by the constitution, yet we are unable to discover so much evil in the measure as to justify the dissolution of the church, or the disregarding of the obligation we are all under to obedience. The plan recommended in this document necessitates a schism of the church, and perhaps was designed so to do. The Assembly have passed an act which these signers refuse to recognize. Either the Assembly must retract or the signers must secede. One or the other of these results must take place, unless we are to have the confusion of two churches, with two sets of ministers and members, not recognizing each other's acts or ecclesiastical standing, all included in the same body. How can such a state of things exist? The Assembly's second Presbytery of Philadelphia we will suppose, ordains a man to the ministry. As their constitutional existence is denied, the validity of his ordination, as a Presbyterial act, must also be denied. This leads to a denial of the candidate's ministerial acts, at least ecclesiastically considered. He is to those, who adopt this recommendation, a layman, and can do nothing which a layman may not perform. Will they recognise his baptisms? his introduction and dismission of church members? This evil may be bearable, while there are but two or three individuals in this situation; but it must increase every month or year, until the whole church is a chaos. Such seems the necessary result of acting on the plan recommended, unless schism be at once resorted to. This result, indeed, seems to have been distinctly in view when the act was prepared. The signers say, "If the majority of our church are against us, they will we suppose, in the end, either see the infatuation of their course, and retrace their steps, or they will, at last, attempt to cut us off." That is to say, 'we have assumed such a position that things cannot remain as they are; the Assembly must either retrace their steps, or the church be divided.' Division, then, is the end to which this enterprise leads, and at which, we doubt not it aims:* and division for what? As far as this document is concerned, it is a division which is to result from not recognizing the existence and acts of certain presbyteries and synods. This is the only effective provision in the whole act. All its other recommendations may be adopted, and no division occur; but if this be acted upon, division is inevitable. Is the church then prepared to divide, because one portion thinks that A. B. C. may lawfully be united into a presbytery, on the ground that they wish to be so united; and the other that A. B. C. and D. may be thus united, because they live within the same geographical lines? The motive for the wish, in the former case, does not affect the principle. It may be a corrupt motive, or a good one. Some individuals in Philadelphia wished to be set apart in a presbytery, it was said, because they differed from the standards to which the majority of their presbytery adhered. Other individuals in Cincinnati wished to be set apart in like manner, it was said, because they adhered to the standards, while the majority of their brethren were unsound. Admit both these suppositions to be correct, and both requests to have been granted, and we have two elective affinity presbyteries, the one formed from a desire to evade the operation of the constitution, and the other to give it its full force. We think the principle is a bad one, but it is clear that it may operate one way as well as the other, and that it is not to be viewed as a device designed to form a secure retreat for heresy. The fact is, that the members of our presbyteries are so much intermixed, especially in our cities, where not only ministers, but even churches frequently change their location, that the necessity of definite geographical limits has never been strenuously insisted upon. As the geographical is the obvious, and, in ninety-nine cases out of a hundred, the most convenient principle of division, and the one which the constitution directs to be followed, it is clear that it ought to be adhered to. But can any one prevail upon himself to say, that the church must be split to pieces, because, in a single case another principle has been adopted? The fact is, that this matter is comparatively speaking, altogether insignificant;—and it never would have attracted the least attention were it not for the supposed motive which led to the adoption of the elective affinity principle. Had a Synod constituted twelve ministers, resident in one city, all of them equally distinguished for soundness of doctrine and purity of life, six into one presbytery, and six into another, simply because it had been so requested, would the whole church be agitated, when it was ascertained that the members of the one body were not separated geographically from those of the other? This, no one can believe. It is not therefore the simple principle in question, however generally admitted to be incorrect, that is the cause of this deep and extended feeling. If this be true, it ought not to be thrust forward as a test principle. The church ought not to be called upon to deny the constitutional existence of bodies constituted on this plan, and by this denial, render schism unavoidable. Brethren agreed in doctrine and views of order and discipline, united in heart and effort, ought not to be thrust assunder, because, on such a point as this, they cannot agree.

We can hardly persuade ourselves that reflecting men can consider this matter, viewed as an unconstitutional point, of sufficient importance to justify schism. Yet this is really the issue made and presented in the Act and Testimony. Refusal to retract on this point was the great offence of the last Assembly. As soon as this refusal was known, preparation was made for issuing this manifesto. We do not doubt, as already said, that the real ground of offence, the true cause of the present excitement, is not this insignificant question, but the impression as to the motive which governed the decision of the Assembly. Still this is the question as here presented. It is not pretended that the Assembly formally sanctioned the errors enumerated in this document. It countenanced and sustained them, by the erection of the Second Presbytery of Philadelphia, and by the refusal to consent to its dissolution.—These are the acts, therefore, which are the grounds of complaint, and which the churches are called upon to disregard. The issue, therefore, is on a constitutional point of minor importance.

Our second specific objection, then, to this Act and Testimony, is, that it recommends a disregard of the regular authority of the church which we are bound to obey; and that the ground of this recommendation is, in our opinion, altogether insufficient. The consequence of adopting the proposed course, must be either to divide the church on a constitutional question of little comparative moment, or to produce a state of confusion and difficulty. A third objection, and the only other of this kind we shall mention, is founded on the eighth and last recommendation, viz: "We do earnestly recommend, that on the second Thursday of May, 1835, a convention be held in the city of Pittsburg, to be composed of two delegates, a minister and ruling elder from each presbytery, or from the minority of any presbytery, who may concur in the sentiments of this act and testimony, to deliberate and consult on the present state of our church, and to adopt such measures as may be best suited to restore her prostrated standards." The objections to this recommendation are nearly the same urged against the one already considered. It is essentially a revolutionary proceeding. It is an appeal from the constitutional government, to the people in their primary bodies. When this is done, merely for the expression or formation of a public sentiment, which may exert its legitimate influence upon the regular authorities, there is no ground of complaint. Analogy is to be found to such a course in the public meetings and conventions under our civil government, which are perfectly consistent, both with the theory and regular action of our institutions. But the case before us is very different. A large meeting first declare certain acts unconstitutional and resolve not to submit to them. They invite others to join in this refusal and to send delegates to meet in general convention to adopt ulterior measures.—They first take a step which brings them necessarily into collision with the government, and then call on all of like mind to unite with them. The analogy is so complete between this case and that which recently convulsed our whole country, and threatened the existence of our political institutions, that none can fail to perceive it. There can, therefore, be no invidiousness in making the allusion. An act of the general government was pronounced, by the people of one of the States, to be unconstitutional and consequently void. They deliberately resolved to refuse to submit to it. Whether this was right or wrong, it was regarded by the country as creating a necessity for one of two things; either that the act should be repealed, or the

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*"We recommend that all ministers, elders, church sessions, Presbyteries and Synods, who approve of this Act and Testimony, give their public adherence thereto in such manner as they shall prefer, and communicate their names, and when a church court, a copy of their adhering act."

†Presbyterian, for Aug. 21, 1834.

*The rejection arose, we believe, from the wish to await the issue of the Parliamentary proceedings on this subject.

*For the sake of brevity we have not quoted these demands at length, but contented ourselves with giving the substance of each.

*Since writing the above we see that this intention is denied, in the Presbyterian. We have heard other signers of the Act and Testimony, however, very distinctly avow their desire to effect a division of the church.

union dissolved by secession or war. It was indeed, in itself, a conditional dissolution of the union. The condition was the repeal of the offensive act. If this was refused, the union was at an end. When under these circumstances, the State in question proposed to call a convention of all who agreed with her in opinion as to the grievance complained of, did not every one regard the proposal as a step in advance, as a measure designed and adapted to make the breach more certain and serious? Of this there can be no doubt. Public sentiment was overwhelmingly against the wisdom and lawfulness of the course of this aggrieved member of our union. The remedy, as extra-constitutional and revolutionary, was deemed disproportioned to the malady. Yet it was on all hands admitted that there might be evils, which being intolerable, would justify this dissolution of political society, and the disruption of all existing bonds of political duty and allegiance. So in the case before us, if the evils complained of, are such as justify the dissolution of the church, and the disregard of the solemn obligations by which we have bound ourselves together, then the case is made out. The propriety of the Act and Testimony is vindicated. The point now before us, however, is, the true nature of its recommendations. We say they are extra-constitutional and revolutionary, and should be opposed by all those who do not believe that the crisis demands the dissolution of the church. If such a crisis be made out, or assumed, then all the rest is a mere question of the ways and means.

We do not believe that any such crisis exists. That there has been much disorder of various kinds within our bounds, that there has been a good deal of erroneous doctrine preached and published, and that many judicatories have been criminally remiss in matters of discipline, we do not doubt. These are evils with regard to which the churches should be instructed and warned, and every constitutional means be employed for their correction. But what we maintain is, that there has been no such corruption of doctrine or remissness in discipline as to justify the division of the church, and consequently all measures having that design and tendency are wrong and ought to be avoided.

To exhibit fully the grounds of this opinion, would require us to review the origin and progress of the present difficulties, and consequently render it necessary for us to enter into historical details too extensive for our limits, and inconsistent with our present object. We must therefore be contented with the remark, that the burden of proof rests on those who assert that such a crisis does exist. This proof has not yet been exhibited. Until it is, we can only say, that we do not believe there is any call for the extreme measures proposed in the Act and Testimony.

We believe, indeed, that there are a number of men in our church, who hold doctrinal opinions, which ought to have precluded their admission, and who should now be visited by regular ecclesiastical process. But we believe this number to be comparatively small. We have never doubted that there was serious ground of apprehension for the purity of our church. Considering the ease with which men are introduced into our communion, who, not being brought up among us, know nothing, and care nothing about Presbyterianism, it is very evident that we must have a constant accession of unsound, and even hostile men, if our judicatories are not faithful to their vows. We have often wondered, indeed, at the facility with which decided Congregationalists, so born and educated, become Presbyterians. We rejoice to see that there is a general Congregational Association formed in the State of New York. Those brethren who really prefer the Congregational system, may now indulge that preference, instead of being forced to submit to the painful necessity of joining a church, with whose distinctive organization they are unacquainted, or to which they are unfriendly. This is the main evil, which it requires nothing but honesty on the part of the presbyteries effectually to prevent. We are happy in knowing that at least one case has occurred, in which a presbytery, where there is not to our knowledge a single adherent of the *old school*, has deliberately, and almost unanimously refused to ordain a candidate who held the popular errors on depravity and regeneration. There are not wanting other decisive and cheering intimations that the portentous union between the New Divinity and the New Measures, which threatened to desolate the church, has, at least for the present, done its worst. The latter, but scarcely the lesser, of this firm of evils is, to all appearance, dead. Its course doubtless will be marked by melancholy memorials for generations. But as the great mass of the wisdom and piety of the country (we are speaking of the north and east) were early and decidedly arrayed against it, we trust the church will be spared another such visitation. And even as to the other member of the firm, we hope the shout of victory from its advocates was rather a mistake. If we may credit what we hear, the novelty being over, the wonder is on the decline. It is said, that out of the immediate sphere of the origin of the theory, its friends are very few and very far between.

But let it be supposed that in all this we are mistaken, that the corruption in doctrine, and remissness in discipline, are far more extensive than we imagine. Let it even be admitted, that the General Assembly, after having long connived at alarming errors, has at length countenanced and sustained them. Let every thing be admitted which we have endeavoured to disprove. Still, the case of the Act and Testimony is not made out. The necessity or propriety of schism does not appear. Is Christ divided? If the head be one, should the body so easily be separated? Is not the visible union of the people of God, as the expression of their spiritual union to each other and the Lord Jesus, a solemn obligation? To what a lamentable condition would the church be reduced, if on every occasion of disappointment or excitement, or even of serious mistake, injustice, or error, her members were to separate into distinct communions! We are not about to advocate a spurious liberality, or defend a spirit of compromise with remissness or error. We merely wish to state, that the division of a church of Jesus Christ is a very serious thing, expressly forbidden in the word of God,* and only to be justified by the most obvious necessity.

*1. Cor. i. 10.

What then constitutes a necessity for schism, and makes that crime a virtue? We venture to answer, that no man is at liberty to labour for a division of the church to which he belongs, unless he and others are called upon either to profess what they think erroneous, or to do what they think wrong. As the duty of preserving the unity of the church is obvious and admitted, the seceders must make out that they are free from this solemn obligation. But what can free them from the obligation of duty, but the interference of some stronger obligation? So long as the standards of any church remain unaltered, its members profess the same faith which they avowed when they joined it. I do not profess to hold or to teach what A. B or C may be known to believe, but I profess to believe the confession of faith of the church to which I belong. It matters not, therefore, so far as this point is concerned, how corrupt a portion, or even the majority of the church may be, provided I am not called upon to profess their errors. Instead of my mere ecclesiastical connection with them being a countenancing of their errors, it may give me the best opportunity of testifying against them. Who have done so much to render conspicuous and odious the errors and unfaithfulness of the clergy of Geneva, as the orthodox and pious portion of their number? The individuals who previously seceded, left the body in quietness behind them, and lost in a great measure their ability both to promote the truth and to oppose error. As another illustration, let us refer to the church of Scotland. Every one knows the long controversy between the Orthodox and the Moderate parties in that body. Had Dr. Witherspoon, and the faithful men who acted with him, lifted the standard of division, what would have been the present state of that church? In all probability it would be little better than that of Geneva. All the resources of that body, all its institutions, its corporate existence and privileges, would have been basely (shall we say?) delivered up to the enemy as a contribution to his means of promoting and perpetuating error. By the faithful adherence of these men to their posts, after one defeat had followed another in rapid and long succession, the church has been saved. The pious and orthodox portion have gained the ascendency, and are now shaking off the trammels of patronage and other antiquated corruptions, and wielding the whole of her resources for the advancement of the truth. Blessings will rest rest forever on the memory of Witherspoon, because he was not a preacher of secession. If others in that land of our ecclesiastical fathers had been equally wise; if the numerous body of evangelical men split up into the sects of Burghers, Anti-Burghers, &c. were now united with their former brethren, what an army would they form! Would any one be so infatuated as to urge the pious and devoted members of the Protestant church in France to secede from their brethren, and give up their institutions at Strasburgh and Montauban, to be perpetual nurseries of error? Or would any one counsel the orthodox Germans to forsake their stations on the plain, where they can meet their enemies on equal terms, and go down into the deep and narrow valley of dissent?

What has become of the Morristown Presbytery? What has become of the True Reformed Dutch Church, which not only seceded from their highly respectable and orthodox brethren, but had well nigh excommunicated them? How completely has the wave of oblivion blotted them out! They have disappeared from the visible ranks, at least, of the hosts of the church. Are they doing more good, or preventing more evil now, than in their former connection? We think their example should serve at once as a warning to any who are disposed to secede from among us, and as a rebuke to those who appear anxious to precipitate a similar crisis in our church.

We cannot see, then, how any thing is to be gained for the cause of truth, by secession; but we see how much will be lost. We shall gain no advantage in opposing error; but only lose our facilities for promoting truth. Instead of manifesting fidelity to the cause of the Redeemer, we shall deliver up the post committed to our keeping. Until, therefore, the standards of the church are altered, or its members are in some way called upon to profess error, or to do wrong, their motto should be, "STAND FAST; HAVING ON THE WHOLE ARMOUR OF GOD."

We have now performed a painful, though, as we think, an imperative duty. We have come out openly against brethren in whose doctrinal views we coincide, whose persons we love, whose character and motives we respect, with whom we have ever been associated, and fondly hope ever to continue united. The grounds on which we have felt constrained to bear this testimony, may be very briefly stated.

As we have already said, it is at all times the privilege, and often the duty, of the members of a community, to spread their views on important practical subjects before their fellow members. How constantly is this done in political matters. If such be the privilege of every indivtdual, it is especially inuumbent on those who are cannected with the periodical press. The very end and object of that press is the diffusion of practical knowledge, and the discussion of important points of truth and duty. We confess, however, that we have had other motives for the course which has been taken. We, in common with that large class of our brethren who do not belong to the number against whom the Testimony is directed, and yet have not joined in the act, have felt annoyed by the urgency which has been used to obtain signatures, and the serious censure lavished on those who refuse their names. It was necessary as a matter of self-vindication, that the grounds of this refusal, should be publicly stated. It should be known, that it was not fear for the consequences of the Act, nor insensibility to the evils complained of, but disapprobation of the nature and tendency of the measure. It is with a sincere desire to co-operate in the prevention of the evils, which we think must ensue from the prosecution of the course proposed, that we have lifted up our voice against it. Let the facts and reasons here presented pass for what they are worth. Let brethren give them a candid consideration. Let them ask themselves, if when, as they suppose, error and disorder are coming in like a flood, they should turn their backs upon the enemy, and leave a weakened and discouraged remnant to continue the battle. What if they are defeated, not once or twice, but many times? Constancy and truth always ultimately prevail. Let us only be careful that it is for truth we struggle, and that our weapons are not carnal, but spiritual, and there is no ground for apprehension. In every church there are fluctuations. Sometimes truth and piety predominate, at others, error and irreligion. When darkest, it is nearest light. In a church like ours, we think, there is no excuse for abandoning the regular constitutional methods of proceeding. Every man can free himself from responsibility for the errors of his brethren, if he cannot have them corrected. He has all the means that others have to secure predominance for his own views, and if they are correct, he may confidently hope for their success. Let but the friends of truth be humble, prayerful, faithful and active; let them adhere to each other and to the church, and then, whether in the majority or minority for the time being, they will be most effectually serving their Master and his cause.

From the St. Louis Observer.

Synod of Illinois.

Extracts from the Minutes of the meeting held at Springfield, on the 16th, 17th, 18th and 20th of October, 1834.

The following resolution was, after discussion, unanimously adopted, viz:

Whereas the subject of slavery has come before this Synod in a paper purporting to be a memorial from the church of Union Grove, on the subject of slavery; and whereas Synod have granted leave to said church to withdraw their documents; as an expression of the views and feelings of the members of Synod, on this subject,

Resolved, That this Synod do most earnestly recommend to the churches under our care, the use of all proper means to effect the speedy emancipation of the slaves in these U. States; and especially in the Presbyterian church. Synod do consider the existing system of holding in involuntary slavery their fellow men, as a crime of no ordinary character, against which they do hereby, most earnestly and solemnly testify.

Synod proceeded to the order of the day, viz: The Act and Testimony, signed by certain ministers and elders of the Presbyterian church: which document was read.

The following resolution was offered:

Resolved, That this synod approve of and adopt the Act and Testimony, now the order of the day.

On the question, shall this resolution be adopted, the yeas and nays being called for,

Those who voted in the affirmative were, 8.
Those who voted in the negative were, 26.

So it was decided in the negative.

Resolved, That this Synod do most cordially approve the effort now making by the American Bible Society, in conjunction with other sister societies, to supply the whole world with copies of the sacred Scriptures in a limited time, and do hereby invite all the churches under our care to assist in this glorious enterprise.

Letter from Ceylon.

The Editor of the Southern Religious Telegraph from Mrs. Mary C. Apthorp received a long letter from Mrs. Mary C. Apthorp, received a long letter dated at Manepey, Jan'y 1st, 1834. She writes that her health was better since her arrival at Ceylon, than it had been for years before she left this country. The following extract contains a request, which Christians ought to remember before God *every* day.

"*Do try to stir up the churches*" (she writes) "TO PRAY FOR MISSIONARIES. This we need more than their money. Of all people we should *live the Gospel*. The heathen must have some better evidence of the truth of Christianity, than merely our word connected with a moral life. They must see us exemplify it in our life, in order to see *what it is*. And who at home would be willing that a heathen should take him as a sample of the religion which he professes!"

From the New York Observer.

Tract Cause.

TRACTS IN INDIA.—We understand that the American Tract Society have appropriated *five hundred dollars* to aid the Missionaries of the Western Foreign Missionary Society in their Tract operations in Northern India; and the same was remitted by Messrs. Newton and Wilson, missionaries, who were to sail from Boston on the 3d inst.

AWARD OF PREMIUM.—The Committee to whom it was referred to award the premium of $70, for the best tract on Slander, report, that they have received ten manuscripts, and unanimously award the premium to the manuscript entitled, *The Mischiefs of Slander*, by Rev. Joseph H. Jones, of New Brunswick, N. J. and the same has been adopted by the American Tract Society, and will soon be published.

SAMUEL C. AIKIN,
GEORGE W. BETHUNE,
HENRY WHITE,
WM. A. HALLOCK,
} *Committee.*

November 4, 1334.

NEW TEMPERANCE TRACTS.—*Barnes on the Traffic in Ardent Spirit*, (20 pages) being No. 305 of the American Tract Society. Urging with uncommon force, that the manufacturing and vending for use as a drink are *morally wrong*—violating the rules of morals that ought to regulate a man's business and conduct, and therefore should be *forthwith abandoned*.

Tract No. 300. "*Debates of Conscience with a Distiller, a Wholesale Dealer, and a Retailer*, by Rev. Heman Humphrey, D. D. President of Amherst College, is also one of the most effective Temperance Tracts that has been written.

Movements in Illinois.—It is stated in the Pioneer and Western Baptist, that most of the candidates for the legislature, during the late contest in Illinois, have come out decidedly and unequivocally in favor of a system of common schools. From this circumstance, the editor of the Pioneer states that something efficient will be done at the next session. We hope that time will show his expectations to be well founded.

We observe also in another number of the same spirited paper, a communication from Mr. Holbrook, on the subject of lyceums and lyceum seminaries, and recommending an education convention to be held throughout the Union on the first Wednesday of November next. In pursuance of the general train of remark of Mr. Holbrook, the editor suggests the imporance of a State Convention at Vandalia, the first Friday of December next; which is also the time for the annual meeting of the Illinois Institute of Education.

Germans and Catholics.—During the season a great number of Germans have come to this country, (St. Charles, Mo.) I am informed the most of them are Roman Catholics. But several families attended our meeting and Sabbath Schools. If one could be stationed here, that could speak their language, it would give him great advantage. I should have acquired it had I known the circumstances in which I was to be placed. I have visited many of them who are Protestants, and given them tracts.

The nunnery building goes forward, and the cause of the Romanists is gaining ground. A Jesuit, not long since, unblushingly defended the doctrine of transubstantiation, to a large assembly, and denounced Protestants as ignorant heretics.—*Home Missionary.*

PREACHING AND PRAYING IN ENGLAND.—We regret the loss of the Religious Assemblies Bill in the House of Lords—a measure supported by so many of the truest friends of religion in the Commons, and most reasonable in itself. In Scotland, a man may preach or pray in his own house to as many as he can collect; but in England, if belonging to the Church, he cannot even read its prayers in his own house to more than twenty persons; but if he turn Dissenter, he may license his house for preaching or praying, on payment of a shilling. The Bishop of Exeter opposed the bill, and what is more singular, the Lord Chancellor also, on the ground that it would undermine the church going habits of the peasantry! What a melancholy condition for a Church of Christ, situated amidst a vast population which it cannot accommodate either with churches or ministers, thus to resist the services of all but consecrated men, even in the reading of the Liturgy, and to forbid all worship of God, unless upon consecrated ground.—*Scottish Guardian.*

Died of the cholera at New Hopefield, Osage settlement, on the Neosha, Rev. W. B. MONTGOMERY, a member of the Osage mission. He was attached on the 17th of August last, at 3 o'clock, A. M. and at 3 o'clock, P. M expired.

Mr. Redfield of Union mission, from whom I have just received the information, writes thus.—

'The warning was indeed short, yet it found him not unprepared. Ah no! All things were in readiness as regarded another world. His senses continued until the last. He warned the Indians and all around him. His dying message to the missionaries was, be faithful—and not to give up the Osages.'—*Conn. Obs.*

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, NOVEMBER 19, 1834.

A Liberal Offer.

A gentleman to whom the Editor casually mentioned the interests of Centre College, last week, informed us, that we might state in our next paper, that, in order to found a professorship in the institution, he would pledge himself to give *one thousand dollars*, provided nineteen other individuals, or companies of individuals, would, within three months, pledge themselves to do the same. The money to be paid in two years from the 1st of January next. We would respectfully call the attention of the friends of learning and sound morality in our state to this proposal. The institution greatly needs the funds, in order to place it on a foundation which will ensure its future permanency, and give it a strength and character, which will tell on the destinies of Kentucky and this mighty western territory in all future ages. The character of the institution will not only be elevated and its permanency secured by the accomplishment of this plan, but its sphere of usefulness will be at once greatly enlarged. If the sum proposed can be raised,—and why can it not be!—the Trustees will be enabled to lower the price of tuition, and thus throw open the institution to hundreds of deserving and talented young men in the community, who are deterred from seeking a liberal education on account of pecuniary disadvantages.

WEST-LEXINGTON PRESBYTERY.—The adjourned meeting of this Presbytery, previously advertised in last week's Luminary, took place at the McChord church, on Thursday last. Mr. L. H. Van Doren, of the Episcopal church, having completed the prescribed course of study, and been received into the Presbyterian church, as a member in full communion, was licensed to preach the Gospel. Several important resolutions were adopted, which we shall probably give in next week's paper.

DEATH ON THE PALE HORSE.—This painting, by Dunlap, the celebrated American artist, is now exhibiting at the Masonic Hall in this city. The design is from the 6th chapter of Revelations: the opening of the first four seals. We have not enjoyed the pleasure of seeing this painting, but design to do so before it is removed, as we have heard it spoken of in high terms by competent judges.

THE BIBLE COMPANION.—A handsome little volume, with the above title, containing about 150 pages, has recently fallen under our notice. The author is Stephen H. Tyng, D. D. Rector of St. Paul's church, Philadelphia. It is a republication of a London work, altered and adapted to the present times; and embodies a vast amount of Biblical information. It is specially designed for "Bible classes, families, and young students of the scriptures;"—illustrated with maps and engravings. A more satisfactory little work we have rarely seen. Its general circulation will greatly conduce to a correct knowledge of the Bible.

SUNDAY SCHOOLS IN IRELAND.—The Secretary of the Sunday School Society for Ireland in a recent letter to the American Sunday School Union, represents the cause of Sabbath Schools in that country as in a flourishing condition. The society has increased in twenty-three years, from two schools and eighty-seven scholars, to 2,746 schools, 210,135 scholars, and 20,156 gratuitous teachers. The writer remarks, that such effects have been produced by Sunday School efforts in that country, as leaves no room to doubt that the Lord is on their side, and his blessing on their proceedings.

For the Western Luminary.

The Moral Prospects of Lexington.

A new era has dawned upon the moral prospects of our highly favored City, and Lexington will soon be viewed as the seat of morality, as it now is that of science and learning. It is to be regretted, that the effort to cleanse and purify the morals of our city has been so long delayed; but it is now taken in hand and will be carried through in spite of all opposition. AN ANTI-GAMBLING SOCIETY was formed on the evening of the 6th inst. at the Medical Hall; when a large number of Students of both the Medical and Law Classes, as also some of the Students of College Proper in Transylvania University, signed a pledge to play at no game of chance; either for amusement or money. Here let it be remarked, that when the question was taken whether play for amusement should be included in the clause prohibiting gaming, it was negatived by a large majority.

In addition to this Society, it is in contemplation to form a similar society among the citizens, the former being composed wholly of Students. Who that wishes our City to be free from that worst of all vices; that wishes the young and rising generation to grow up virtuous,—what father is there who wishes to see his sons grow up walking in the paths of virtue, (and what father is there who has not this wish!) that will not come forward and give his assistance to this great, thir noble work!

Much has been done by the formation of Temperance Societies, and is not gaming as great an evil in society as intemperance? It is the fore-runner of intemperance. It is but natural to suppose that if a man will gamble he will drink. Instances are but rare that you will see a Gambler that does not drink. He sits down to play, *he loses*,—he must have something to *keep up his spirits* under his repeated losses. *He wins*,—elated with success, he must *treat his friends*. So that in either case he *must drink*; and in nine times out of ten you will find this to be the case. *Come then to the rescue*; and you will be rewarded ten fold by seeing our city as I before said, the seat of Morality and Science. Q.

[Subsequent to the receipt of the above, the following was sent to us—EDITOR.]

MR. COONS—In the article signed "Q." on the "Moral prospects of Lexington," it was stated that play was prohibited either for amusement or gain in the Constitution of the "Anti-Gambling Society." On yesterday there was a meeting of this Society; that clause was re-considered, and, as it stands now, under the amendment, play for amusement is allowed. Q.

November 8th, 1834.

REMARKS BY THE EDITOR.

We shall be gratified if the sanguine expectations of our correspondent are realized, though we are free to acknowledge that, as the matter now stands, our own hopes are by no means highly excited. That such societies as the one spoken of above, are greatly needed in this place,—societies which should be accessible to every virtuous individual, no friend of morality who knows the state of morals in Lexington can question. And there is great propriety in the effort originating among the young gentlemen of the University. Had they adhered to the original form of the constitution, they could not have failed to exert a most salutary influence on the morals of our city, and more especially with reference to their own number. But we greatly fear, that in being unwilling to deny themselves the gratification of playing for *amusement*, they have administered such an opiate to their infant society, as will never allow it to attain sufficient vigor to insure it a healthful and happy existence.

The injunction of the Apostle, to avoid the very *appearance* of evil, is founded in practical wisdom. It is dangerous, exceedingly dangerous to tamper. And any individual or class of individuals, who are unwilling to exercise sufficient self-denial to abstain from what they may deem *innocent* gratification, to insure greater efficacy in their efforts to benefit their fellow-men, have but little reason to hope that their efforts will be of much avail. This is not the principle on which the great Paul proceeded. Speaking of eating meat which had been offered in sacrifice to idols,—he declared there is no sin in doing it, considered in itself—for "the idol is nothing." But viewed as an occasion of wounding and misleading his weaker brethren, he says, he would sooner eat no meat "while the world standeth," than to partake of it. There is but little hope of doing good in this world without the exercise of self-denial.

The Temperance reform teaches a striking lesson on this subject. The friends of Temperance might have banded together, and continued so till the end of time, acting strictly in accordance with a pledge which allowed them to partake of ardent spirits *temperately*,—but did not enjoin *total abstinence*, without producing any sensible effect on the public morals. But they understood the matter better. That "milk and water" experiment had been sufficiently well tested, to demonstrate its utter inefficiency. They had been taught by experience, that the only motto to be inscribed on their banner must be, "TOUCH NOT, TASTE NOT, HANDLE NOT." And with this noble banner waving over their heads, what have they not, under God accomplished! They march on, as a solid phalanx, each man familiar with the watchword, to certain victory.

Let our friends in the noble cause of suppressing the odious and debasing sin of gaming, act on the same principle, and their success is equally certain. "*Going the whole hog*," is a homely phrase, but it is full of meaning.

LEXINGTON AND OHIO RAIL ROAD.—The Directors of this road we learn have sent to England for two locomotive engines. It is expected the road will be finished as far as Frankfort by the 1st of January next.

For the Western Luminary.

An Example for Imitation.

MR. EDITOR—In order to a right understanding of what follows, let me say, on Sunday, 3rd and 24th August, 1834, the Committee appointed by the Fayette County Bible Society to visit all the churches in the county, appeared before the Bethesda and Walnut Hill Churches. Besides taking up a collection for the benefit of the Bible cause, this committee was charged with the duty of making arrangements with each congregation, to lay off a certain section of the county which was to be explored, with a view to supply every family with a Bible—and in this way make a thorough investigation of the whole country, and save the expense of paying an Agent.

On the 24th August, we visited the last of these two churches, and it was not till then the business which forms the subject of the following report was commenced. Now then look at the date of the report, and you see how soon the work was accomplished.

Two things about this business, induced this Society to order the publication of the report: 1st. The promptness with which these churches took hold of and executed their work. 2d. The interesting details which are contained in the report. And I may perhaps add a third, which was, that other societies and congregations seeing this, might be stimulated to do likewise.

Christians, our motto should be, "THE CONVERSION OF THE WORLD." R.

Report of the Visiting Committee, to the Corresponding Secretary of the Fayette County Bible Society.

In accordance with the request of a committee of the Fayette County Bible Society, and the Sessions of Walnut Hill and Bethesda congregations, we have visited, that is each of us, visited his appropriate share, of all that part of the aforesaid county, that lies east of the west branch of Hickman's creek, and all between the Tate's creek and Winchester (or Todd's) roads, except that part of the same lying within three miles of the Court-house in the city of Lexington; and also visited that part of said county, lying between the two roads, (Todd's and Strode's) leading from Lexington to Winchester, which lies east of the road that crosses the Todd's road, and intersects the Strode's road, a little way west of Chilesburg; and supplied with the Bible throughout the whole extent, all destitute families we could find capable of reading, and that were willing to purchase or receive it gratuitously; soliciting donations on behalf of said society, &c. And the result of our agency is as follows, viz: found forty-seven families either in whole or in part destitute of the Holy Scriptures; two or three were unwilling to accept of the book on any terms. We also learned that there is in said bounds, ten other families, not a member of whom can read, destitute of the Scriptures, and that nine of said families live immediately below Jack's creek road, near to each other, and contiguous to the Kentucky river. On the whole we distributed forty-four Bibles, and received for eight Bibles sold (some to families possessing the Scriptures, and the others to the destitute,) four dollars, and received in donations, eight dollars, making in all twelve dollars; which is paid over to the Treasurer of said Bible Society; and four Bibles not used of the forty-eight received on his order are returned.

J. BELL,
T. G. DUNLAP,
SAMUEL BELL,
JAMES HEADLY,
D. C. OVERTON,
} *Committee.*

Letter to the Editor.

Lancaster, Ky. Nov. 10, 1834.

DEAR BROTHER—I returned on Friday last from a protracted meeting in Pulaski county, of *thirteen days duration*. Brethren Dickson and Root were with me. The Lord was pleased in a wonderful manner to bless his word; for while we were but as *voices* "crying in the wilderness," he poured upon his people a spirit of grace and supplication, and in answer to their prayers breathed upon the dry bones of the valley. And behold a noise and a shaking; bone came to his bone, and skin covered them above. The breath of pardoning mercy was breathed into them, and they became living souls, and stood up a blessed band of ransomed, happy souls, to praise our dear Redeemer.

During the meeting, fifty-three were added to the Presbyterian church; twenty more expressed hopes founded on the blood of the Atonement; some of which will probably unite with other branches of the Church of Christ; and we parted with not less than fifty awakened souls when the meeting closed.

The Lord cause this blessed work to spread until every *desolate* place in this land shall become as the garden of God. The good work continues in Rockcastle. Could we now obtain a *devoted, warm-hearted laborer*, he might at once find a comfortable settlement, by uniting the churches of Rock-spring and Pisgah. The Lord speedily send more laborers into this part of his vineyard.

In the dearest bonds, your brother in Christ,
JAS. C. BARNES.

Virginia Temperance Convention.

The last Southern Religious Telegraph gives an account of the proceedings of the Temperance Convention which met at Charlottesville, Va. the latter part of last month. About 180 delegates attended, from forty different counties. The meeting is said to have been characterized by great talent and devotedness to the noble cause it was designed to promote. The question concerning the immorality of the traffic in ardent spirits was decided in the affirmative, by almost a unanimous vote. A resolution was adopted requesting the Executive Committee of the State Temperance Society to establish a Temperance periodical in Richmond. A paper of the character proposed is accordingly to be established forthwith. Rev. Dr. Edwards, General Agent of the American Temperance Society, and Mr. Delavan of New York, were present. The meeting of the Convention is said to have given a great impulse to the cause of Temperance in Virginia and the south.

The Coroner of Philadelphia was called a few days since to view the dead body of a black child, which the mother deposed she found in bed—its face being nearly eaten off by rats.

For the Western Luminary.

Latest and highly interesting Tract News from China.

The following most interesting letter is just received by the Secretary of the American Tract Society, giving a history of six days' Tract distribution in the interior of China by LEANG AFA, the Chinese Evangelist. With such appeals, reiterated in the hearing of the Churches, shall it be questionable whether the Society are to succeed in their proposed effort to raise, the present year, $30,000 for Tracts in Foreign and Pagan lands! And yet nearly $25,000 remains to be raised before April 15, when the Society's year closes. Will the Churches present to the Lord their *good wishes* and their *prayers* only? Shall not *the funds* be raised, and remitted? Will any Minister or Christian excuse *himself*? Will any *postpone* their efforts, when the year will expire within a little more than five months?

Canton, April 14th, 1834.

MY DEAR BROTHER,—An experiment of the most interesting description is now making in this part of China. A gratuitous distribution of books, on certain occasions to a limited extent, has long been practiced in this country; but never, until very recently, have *Christian* books been liberally circulated here without money and without price. Only a few days ago, (the 23d ult.) on his return from his fifth voyage along the coast, Mr. GUTZLAFF assured us that the demand for books in the places he had visited was *greater than it had ever been before*. With equal eagerness are Christian books sought for in this neighborhood, as you will see by some brief extracts which I subjoin from an account of a visit to Chaou-king-foo by the Evangelist LEANG AFA. He took with him 1,500 copies of the Scripture Lessons; each copy is divided into five volumes, which are of the common size of Chinese books. These 7,500 volumes were printed at the expense of your Society, as *Scripture Tracts*. Besides these, Afa had with him a few copies of the New Testament, and about 3,000 small Tracts, two-thirds of which were single sheet Tracts; these latter—Testaments and Tracts—were furnished him by Mr. Morrison, the son of Dr. M.

Chaou king-fee, or the department of which Chaou-king is the capital, is situated 50 or 60 miles due west from Canton, on the banks of the river which flows by this city. The department of Chaou-kidg, (which in extent of territory is similar to a county,) is populous, containing, probably, a million and a half or two millions of inhabitants: it is divided into thirteen keens, or districts, which are similar to large townships. It was from these districts that young literati were assembled at Chaou-king for examination, which formed the occasion of Afa's going thither for the purpose of distributing books. He embarked in a boat on Saturday the 22d ult. and arrived at Chaou-king on the morning of the 26th, and went immediately about his work, which he continued for six successive days. He was accompanied and assisted by a young man, a fellow-laborer. A few of his books were given away in private, but the greater part of them were distributed in the most public manner: I will subjoin the number which he thus circulated each day, making no distinction between a volume and the small sheet Tracts, but counting each as one Tract.

On the first day, 1,813 were distributed; "and when this was done," says he, "a great many of the literati received them with joy. And many, fearing that they would be all distributed before they could obtain copies, rushed forward with violence to seize the books; and when they had obtained them, their joy was excessive; they highly extolled our conduct in distributing so many books among the people, and said we were surely among those who reverenced the gods and loved virtue."

On the second day, 8,731 were distributed. "When the students knew that we had books in our boat for distribution," says Afa, "they came with many other persons in order to receive them. I had great pleasure in supplying them with copies of the different kinds of books: I gave the most to those from Kwangsi, and to those from the department of Tingchow, (adjoining Chaou king on the west:) all these persons received the books with extreme gladness and thankfulness. There were some who presented money, desiring to purchase copies of all the different books; and there were others who strove to obtain several tens of copies.

On the third day, 2,752 were distributed. "The literati, and merchants, and other people from the boats far and near, came to obtain the books. And there were some who wished to know what doctrines they contained: I told them that they were chiefly selections from the *True Classic*, the Holy Book, (the Scriptures,) and contained doctrines in the highest degree important to men; advising them, first of all, to adore the great Lord of heaven and earth, and then to believe in the Saviour of the world, in order to obtain the salvation of their souls. There were others who did not ask what the books contained, but grasped them and went away."

Chinese Preaching—or Leang Afa explaining Christian Doctrine.

"In the afternoon of this day there was one man came, whose surname was *Tsae*, and wished me to explain to him the contents of the books. I then discoursed to him in order concerning the doctrines of the heavenly kingdom. I began by speaking to him of God, the creator and ruler of heaven, earth, and all things,—who controls, protects, and nourishes all men throughout the whole world. While I was talking to him about these things, several persons came on board our boat to hear what I was saying. Tsae having now listened for a considerable time, said that he knew that this religion was very excellent; but now as a number of persons had come to discuss its merits, he requested that they might hear more concerning the origin of this mysterious doctrine. I then told them that it was given by revelation from God, and was originally confined to Joo-te-ah (Judea;) and that because the people of that nation would not preserve and obey it, and with singleness of heart reverence and worship the great Lord of heaven and earth, but rebelled against him, and paid their adorations to every kind of idols, he dispersed the people of that country, and spread abroad this doctrine to other nations. We who believe this true religion, assist each other in printing and distributing these books in order to persuade men to believe the truth, and so escape misery and obtain happiness. I entreat you to read and meditate on these books with carefulness, then you will gain some knowledge of their profound doctrines, but otherwise you will not be able to understand them. While Tsae and the others were listening attentively to my words, and seeing a great number of persons on the shore looking and trying to hear what was said, and fearing at the same time that a multitude would collect and so create disturbance, Tsae said to me, that this religion was very good, but that he feared so many persons collecting together would create confusion, and that he would therefore retire; he requested that he might come another day and renew the conversation, and then bowed and went away, and the multitude dispersed."

Conversation with four Students.

On the fourth day 1200 were circulated. "After these were distributed," says Afa, "four students came to converse with me on the subject of the religious doctrines contained in the books; and I discoursed to them out of the Scriptures concerning the great Lord of heaven and earth, the soul, the judgment, and the final awards of the righteous and the wicked. I assured them that both the heaven and the hell of the Buddists were false; and I told them that men were required to believe the holy Scriptures, and that then they would obtain happiness and escape misery. When the men heard these things they commended us for propagating this good and true religion. The conversation being now ended, at their request I supplied them with copies of all the books, which they received with joy; and after expressing their thanks, took leave and went away. At four o'clock on the same afternoon, a military officer sent one of his servants to ask for a set of the books, and I gave to him also a copy of each."

Failure of Books.

On the fifth day 1000 were distributed, and 550 on the sixth day. "During this last day," he says, "a greater number of persons came for books than on any of the preceding days; BUT, ALAS! THE BOOKS WERE WANTING: all that we brought with us had been distributed. Had we many thousands of copies, they might all be distributed at one of these examinations."

Early the next morning, April 1st, Afa and his friend left Chaou-king, and arrived here in the evening of the next day, rejoicing in the good success which the Lord gave them in publishing abroad his Gospel. This success greatly encourages us, as it will you and all those who are engaged in the promulgation of the Gospel. We felt considerable anxiety for Afa during his absence, and daily interceded in his behalf before God.

Yours, in Christian love,
E. C. BRIDGMAN.

Remittances may be addressed to WILLIAM A. HALLOCK, *Corresponding Secretary American Tract Society*, No. 150, Nassau-street, New York.

Temperance Items.

NEW-YORK.—The last report of the New-York State Temperance Society is filled with the most cheering facts. The number of societies in the state is said to be, *seventeen hundred and sixty-three*. There are ten thousand school districts in the state, in each of which a Temperance Society is to be organized. In one thousand of them the work is done.

Upwards of *three hundred and forty thousand* persons in the state have pledged themselves to total abstinence. The increase during the past year is estimated at *one hundred thousand*.

Fourteen hundred and seventy-two persons have abandoned the sale of the poison in their taverns or stores. The subscription to the Temperance Recorder in the state, is over *ninety-seven thousand*. These are a few of the facts contained in this document.

MASSACHUSETTS.—We learn from a Massachusetts paper, that the immense crops of hay and grain which are cultivated in that state are now very generally cut without the aid, or more properly, the *hindrance* of ardent spirits. The universal voice, with those who have tried the abstinence plan is, that their work is done quicker and better than when gallons of the ardent were deemed indispensable;—to say nothing of the comfortable feelings and pure consciences of the laborers.

BALTIMORE.—The Temperance Herald states, that there are *eleven hundred grog-shops* in Baltimore. More than half of them are supposed to be selling without license.

Will some one take the pains to ascertain accurately for us, the number of these "schools of morals" in the city of Lexington? We are burlesqued with establishments called "*Coffee Houses*," in glaring capitals; where, we are told, coffee, or any other innocent and nutritious article is a rare sight; but *alcohol*, in all its deluding and destructive forms, is most abundant.

AMERICAN ANNALS OF EDUCATION AND INSTRUCTION.—Contents of the number for November. 1. Review of Combe's Physiology; 2. On the means of Civilizing the Indians; 3. Influence of Mothers; 4. Domestic Seminary for Young Ladies; 5. Report of the Ontario County Association of Teachers; 6. On the Use of Pictures in School Books; 7. On the Physical Treatment of Children, and its effects on their character; 8. American Institute of Instruction; 9. The Picture System; 10. Objections to the Annals, Considered; 11. The Teacher's Almanac for November; Miscellany, &c.

BANNER OF THE CROSS.—The first number of a neat little periodical with this title has just reached us. It has for its motto the impressively pathetic words of the Psalmist, "If I forget thee, O Jerusalem, let my right hand forget her cunning." It is published at Columbia, South Carolina, and edited by a committee of the Theological Seminary located at that place. It is to appear once a month, and will be issued in season for the Monthly Concert. The chief object of the publication appears to be, to promote the interests of their Theological Seminary and excite a proper spirit on the subject of Foreign Missions.

This is a Presbyterian institution, and appears to be pervaded by a most happy spirit on the subject of missions. Although it is yet in its infancy, there are already six of its pupils in the foreign field. We doubt not that this little herald will exert a most salutary influence in the region where it is issued, on the noble cause of missions. The present number is filled with appropriate original matter.

HIGHLY IMPORTANT INVENTION.—One of the most important inventions of this wonderful age, is the apparatus of a Mr. Wells of England, with which the salt water of the ocean can be changed into the pure, fresh liquid of the earth. Experiments have been made in public, in the presence of scientific gentlemen, which have given entire satisfaction in fully demonstrating the practicability of effecting the desired change in the briny fluid. But a small quantity of fuel is used—about two bushels of coal in 24 hours. The experiments were tried with sea water, some of it very impure and with an additional quantity of salt infused. The result was, after the distilling process, the appearance of a fluid having all the properties of the best spring water. The advantages of this invention are incalculable. It is supposed that it will be speedily and universally adopted.

OBITUARY.

In last week's paper, we announced the decease of Mrs. Martha Young, of Jessamine county. The following obituary sketch has been furnished by a friend and intimate acquaintance of the deceased. He says,

"She was attacked on the 26th of Sept., and was released from her sufferings on the 26th of October. During the time of her illness, we were several times buoyed with the hope of a recovery, and as often disappointed. After the fever with which she was first attacked was subdued, (being left in a most feeble condition) she was attacked with that most painful disease Phlegmaria dolens, in one limb, and after symptoms of amendment in that, the other became the seat of the same disease; and after being seemingly relieved of this affliction, she was struck with palty of her entire right side, extending to her tongue, so as to destroy speech entirely. Our hopes were now blasted; and we waited three days and nights for her release, which was not attended with the slightest discomposure of countenance, or struggle.

Mrs. Young was among the first fruits of the glorious revival in 1827; and connected herself with the church at Nicholasville, and continued a member till her residence was changed to the boundaries of Clear Creek church, where she removed her membership. From the time of her connection with the church, and indeed for months before, she manifested the fruits of the humble, sincere, and devoted disciple of the Lord Jesus. Her Bible and her closet were her daily companions. And no company, or circumstances, except severe indisposition, ever interfered with her hour in the morning for studying God's word and secret prayer. I know I am not saying too much when I say she was the most punctual professor in these duties I ever knew; and during the last six months of her life a large portion of her time was spent in these duties. She was the warm advocate for all the benevolent operations of the day for diffusing the gospel, and so far as God prospered her, she gave liberally. Although nearly three miles from our church, and having a charge of six small children of her own, her class in the Sabbath School was never neglected. It was sure to meet her, and receive all the instruction, which her study and industry had prepared during the week. And on her death bed, when delivering her class to a female friend, she gave the most solemn charge to her to be faithful, and train her class for God. She lived in peace with the whole world; and left it lamented by all who knew her. Her death bed was a place where all her pious acquaintances were fond of attending. And I am sure that none could be with her any time without being profited. Her patience, submission, and ardent desire for God's will to be done, struck every beholder; and I trust many of God's people had their confidence strengthened. Not a murmur escaped her lips, even under the severest bodily pain. Her disease became translated for a day or two from her limb to her heart, and contiguous organs, accompanied with most excruciating pain. She observed, "this is a most awful pain;" but in a moment, as if sorry for the expression, she said, "I must not only do, but suffer the will of God." This was the only expression ever heard during her illness at all savouring of impatience.

She was asked early in her disease if she was ready to leave her family, and commit all her earthly interests into the hand of God. She seemed to hesitate a few moments, and replied, that she was; and that she felt confident that his grace would be sufficient for her. And so it was. She gave all her children a most affectionate exhortation; and said, if it was God's will she was ready to depart and be with Christ; that she had peace with God through the Lord Jesus Christ, and that she was delivered from the fear of death. This was three weeks before her death, during which time she enjoyed the continued light of God's countenance; often quoting the Apostle's words, that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us; and she was persuaded that neither death, nor life, &c., shall ever be able to separate us from the love of God, which is in Christ Jesus our Lord." She assured her friends daily that her peace was made with God; and that the prospect of shortly being with Christ filled her soul with joy, and elevated her above all earthly cares.

On the evening of her death, about two hours before that event, her sister who passed near her with her infant, discovered that she wished to embrace it; which she did in the most affectionate manner, a tear softly rolling down her cheek. She then looked round for her children, and as they approached, with a countenance which seemed to be lighted with the peace and joys of heaven, she gave each a last embrace. After this she lay for a half hour or more with her eyes directed to heaven, as if in contemplation of the scene before her. The calmness, serenity, and heavenly composure of her face will never be forgotten by those who surrounded her dying bed. They seemed to breathe the prayer, "Let me die the death of the righteous and let my last end be like his." And the expression of the Psalmist seemed to vibrate in every ear. "Mark the perfect man and behold the upright, for the end of that man is peace." She now sunk rapidly and in about an hour more breathed her last without the slightest struggle."

The Charleston Observer of October 25th, pays the following tribute to the memory of one of South-Carolina's most honored sons.

Death of the Hon. Thomas S. Grimke.

The mournful intelligence that this distinguished individual had fallen a victim to the Cholera in Columbus, (Ohio,) was received by Thursday's mail, and threw a gloom over the whole city—a gloom that will not be confined to our own population, but will extend wherever his name, his talents and his virtues are known. The circumstances of his death have not been detailed. From notices in the Ohio papers, we perceive that he had delivered several Literary Addresses which were much admired; and it was partly on an invitation from a Literary Society in the Miami University, that he visited Ohio. He had a brother also residing in that State, the Hon. Frederick Grimke, whom he had not seen for a number of years.

Having, we learn, fulfilled his appointments and taken leave of his brother, he came to Columbus with the expectation of reaching Charleston, by the close of the present week. He was, however, arrested by the Cholera in Columbus. His brother was sent for, and arrived but a short time before he expired. The powers of utterance had forsaken him; but he was calm, tranquil, and composed. The same equanimity of temper for which he was remarkable in life distinguished his closing scene. Mr. G. was in the prime of life, and apparently in the meridian of his usefulness. His attainments were various and extensive—his industry unexampled, and by the help of method, which he observed in every thing, he was enabled to perform more, and do it well, than any of his contemporaries. Under the pressure of professional engagements, as extensive as any of his brethren at the bar, he found leisure for literary pursuits, and it is truly said of him that there "was no stream of human knowledge of which he had not drank at the fountain." But what renders his death a peculiar calamity, is, that he lived for society. In every plan of benevolence he was actively engaged, and to every charitable and philanthropic object he liberally contributed. The Bible, the Sunday school, the Tract, the Temperance, and the Missionary cause, have each lost in him one of its firmest friends, its ablest advocates, and its liberal supporters. He brought his various acquisitions to bear upon the welfare of Society. He studied its peace and its purity, and he looked upon the Bible and its institutions as the only efficient means of renovating the world. The spirit of Christianity pervaded all the productions of his pen, and he was never afraid or ashamed to let it be distinctly known that he was actuated by Christian principles. But his work is done—and O that his mantle may fall upon some one who will more than occupy the place which he filled with distinguished honor and usefulness.

From the Commonwealth.

To the Friends of Colonization in Kentucky.

The Kentucky Colonization Society have had it in contemplation, for some time past, to send an expedition to Liberia this fall. The business of making the necessary preparations, was in a great measure, committed to an agent appointed for the purpose, and he received the names, residence, &c., of a number of persons who were desirous to emigrate. The health of the agent failed him, and he returned to his friends in Pennsylvania, and died; having left his papers in the possession of some one in this state, who is unknown to us, we are, of course, unable to know who have engaged to emigrate, where such persons reside, and other important circumstances connected with them. The object of the present communication is to request all who feel an interest in this object, and particularly the Secretaries of Auxiliary Societies, to inquire in their respective neighborhoods, and inform the subscriber immediately, by mail, whether any have offered themselves as emigrants, and whether any others are desirous to do so, and also to give all other information that may be desirable, such as the name, sex, age, condition and character of every emigrant. If this subject is not attended to, by our friends, the expedition must fail, as we cannot obtain the papers of our late agent, and our present agent will not be able to visit but a small part of the state, before the time fixed on for the departure of the expedition.

T. A. MILLS, *Cor. Sec. Ky. Col. Soc.*
Frankfort, Nov. 11, 1834.

The Biblical Repertory.—The (Philadelphia) Presbyterian of the 16th inst. says—"In the October number of this work just published, we observe with regret, an article unfavorable to the Act and Testimony." The Repertory is edited by an association of Gentlemen in Princeton and its vicinity, among whom the principal are Drs. Miller and Alexander, and Professor Hodge, of the Princeton Theological Seminary, and their sentiments upon every subject connected with the doctrines and discipline of the Presbyterian Church, expressed as they are through this channel, very naturally excite regret in the minds of those who oppose them. The rigid orthodoxy of this work has never been called in question. It is indeed the only standard periodical which is purely Presbyterian in our whole Church. We know what effect will be produced by the stand which it has taken upon this exciting topic. But we hope that it will tend to allay dissensions, and bind the whole Church together in closer bonds of brotherhood than ever. —*Charleston Observer.*

FOREIGN NEWS.

According to the latest advices from Lisbon, says the N. Y. Observer, Don Pedro was not expected to live many days. In anticipation of his death he had requested the Cortes to provide for the government of the country and they accordingly declared the Young Queen *to be of age*, to avoid the embarrassments of a new Regency.

The cholera was making great ravages in Spain, both in the northern and southern Provinces. It had seached the seat of war, and had entered some divisions of the contending armies. In Bilboa, the capital of Biscay, one of the principal cities of the insurgents, there were 90 deaths in one day, in a population of 15,000.

General Mina had accepted an appointment by the Queen of Spain, to the command of the army of Navarre.

General Romagosa, a Carlist, who had been sent from Genoa to stir up insurrection in Catalonia, had been taken prisoner by the Queen's officers, and sentenced to execution.

The aspect of affairs in the Levant had become quite pacific; the Grand Sultan having ordered his fleet to be disarmed, leaving the chastisement of Mehemet Ali for a more convenient opportunity.

The insurrection in Greece had been suppressed, and the leaders conveyed in chains, as prisoners, to Nauplia.

DEMERARA.

Accounts to the 9th of August received in London from Demerara, state that the slave population there are in the most alarming state of mutiny and insubordination. The Governor, Major General Sir J. C. Smyth, has issued to the Negroes a Proclamation remarkable for the mildness of its tone; informing them of the nature of the new law regarding apprentices, and urging the deluded men to conform thereto.

POSTSCRIPT.—By an arrival direct from Lisbon, intelligence is brought of the death of Don Pedro. He died on the 24th of September. A new ministry had been formed, with the Duke of Palmella at the head of it, and all things were moving on quietly.—*N. Y. Obs.*

SUMMARY.

TEMPERANCE PAPERS.—Of those exclusively devoted to the promotion of temperance, we have one in Maine, one in New-Hampshire, one in Massachusetts, two in New-York, two in Pennsylvania, one in Ohio, one in Indiana, one in Maryland, one in Virginia and one in Georgia. In addition to these an increasing number of the religious, miscellaneous and political papers, in all parts of the United States, are giving their influence to the promotion of the cause. Temperance Almanacs for 1835 have been published, in the English language, at Boston, Albany, Cincinnati and Philadelphia, and one in the German language at Philadelphia. The American Tract Society has issued on this subject sixteen choice tracts which have been widely distributed, and are now collected in a volume. The American Sunday School Union has published several well prepared and attractive volumes. A Temperance Reader for the use of schools is understood to be in the press at Boston.

TREATY WITH SPAIN.—The Globe of Tuesday contains the treaty recently concluded between the United States and Spain, by which the latter agrees to pay the former, 12,000,000 reals vellon, ($500,000) "for the settlement of claims between the United States and Her Catholic Majesty." Accompanying the treaty in the Globe, is a Proclamation by President Jackson, announcing that the treaty had been ratified on both parts, and that the ratifications were exchanged at Madrid on the 14th August, 1834.

Theological Seminary.—We learn that an effort will be made to establish a Theological Seminary, in some central position of the Great Valley, on a liberal and adequate scale, where American young men will be secured in the enjoyment of 'inalienable rights' of speech, discussion, assemblage and association for every benevolent and lawful purpose, so long as they neither neglect their studies nor violate the proprieties of their station as candidates for the gospel ministry. For ourselves, our sense of the great want of preachers is such that we are prepared to uphold every reasonable attempt to multiply facilities for their education. —*N. Y. Evan.*

Manufactories extending south.—A cotton factory upon a large scale, and with the best machinery and advantages, has been put into full operation at Lynchburg, Virginia. A Lynchburg paper observes—"We look upon this establishment as opening a new era to this section of Virginia."

A correspondent of the N. Y. Evening Star, in a letter dated London, Sept. 11, puts the following significant query:

'Great Britain is daily shipping her miserable *poorhouse population* to your shores! When will your Legislatures stop it; or register the respectable population of your own country?'

Mount Vesuvius.—The most affecting details of a recent eruption of Mount Vesuvius have reached us. In a former account we stated that in August an eruption had taken place, which on the evening of the 25th began to subside. On the 27th, 28th and 29th, new craters opened, and produced ravages awful to contemplate. Thousands of families were flying from their native land, old and young, dragging through heavy masses of heated cinders. Fifteen hundred houses, palaces, and other buildings, and 2,500 acres of cultivated land, have been destroyed by the fire. The village of St. Felix, had already been abandoned. The lava soon poured upon this place, and in the course of an hour, houses, churches, and palaces were all destroyed. Four villages, some detached houses, country villas, vines, beautiful groves and gardens, which a few instants before presented a magnificent spectacle, now resembled a sea of fire.

The Mormons.—One Gladen Bishop, a Mormonite preacher, in an account of this frantic sect, says it commenced in Manchester, Ontario county, N. Y. April 1830, with only six members, and now numbers 20,000 and 800 preachers, with two printing offices, two stores, and a large stone edifice, for a house of worship. These facts, if true, which we doubt, are a sad commentary on the conservative power of human reason against the inroads of one of the most audacious impostors that ever disgraced the annals of mankind.

Demoralized state of the British Army.—Mr. Ellice has informed the House of Commons, that 'in the last two years one fifth of the whole Army on the English stations has passed through the public gaols.' One fifth in two years is the same as the tenth annually: and this presents to be sure a pretty picture.

MARRIED—in Bath county, on the 15th ult. Dr. CHAS. E. WILLIAMS, of Mountsterling, to Miss LOUANN B., daughter of Col. Robert Morrow, of Bath.

On Tuesday evening, the 4th inst. in Tompkinsville, Ky., by the Rev. George B. Harland, Rev. ROBERT H. LILLY, of Caldwell county, Ky., to Miss SARAH L. BUTLER, adopted daughter of Maj. William Butler, of Tompkinsville.

DIED—in Scott county, on Saturday last, Mrs. ELIZA WILLIAMS, consort of Mr. Williams, and daughter of Mr. Wm. Smith, dec'd.

NEW BOOKS.

McINTOSH'S England, new edition in 1 Vol.; Belgium and Western Germany in 1833, by Mrs. Trollope; Tales of the Garden, of Kosciuszko, by Samuel L. Knapp; Prout's Bridgwater Treatise; Combe on Physiology; James's Anxious Enquirer after salvation directed and encouraged; Sprague's Letters to a Daughter; Beckford's Italy, 3 Vols.; Sketches of society in Great Britain and Ireland, 2 Vols. by C. S. Stewart, M. A., author of "A Visit to the South Seas;" Sidney's Life of Rowland Hill; West's History and Evidences of the Resurrection; Mason's Sacred Harp.

Just Received and for sale at SKILLMAN'S Book Store, Main-Street, Lexington.
November 19, 1834. 10-t.

Protestant Male and Female SEMINARIES, LEBANON, MARION CO. KY.

THE Trustees of the above Institutions have much pleasure in informing the public that they have been able to place both of these Seminaries under circumstances highly gratifying to themselves, and as they believe auspicious to the cause of education in this part of the country. Aided by the liberality of the citizens and vicinity, they have raised a sum sufficient to engage the Rev. D. R. THOMASON and LADY, recently from Philadelphia, who came well recommended; and Mr. T. is engaged to furnish suitable assistant teachers as the increase of pupils may require.

The buildings are neat and comfortable, and sufficiently large to accommodate two hundred pupils. The terms are accommodated to those of other institutions in the surrounding neighborhood, and are as follows:

Reading, Writing, and Arithmetic,	$ 5 00	per ses.
Grammar and Geography,	6 00	" "
History, Rhetoric, Philosophy, Mathematics, &c. &c.	10 00	" "
Classics,	12 00	" "
French,	5 00	" "
Drawing,	5 00	" "
Music,	13 50	" "

Boarding may be obtained in the best families in Lebanon at $1 50 per week.
Lebanon, Nov. 9, 1834. 18-3w

Wanted

AT this Office, an apprentice to the printing business, about 15 or 16 years of age: one from the country would be preferred. Recommendations that the person has a good moral character will be required.
Lexington, Sept. 17, 1834.

NEW GOODS.

WM. H. RAUSEY,

IN order to give his friends and customers more elbow room, has taken those spacious Store rooms, No. 46, Main Street, (recently occupied by Johnson & Reynolds) where he is now opening a splendid assortment of

DRY GOODS,

Suitable for Fall and Winter Sales.

Selected by himself with great care in the Eastern Cities. His stock of the following articles is large, viz:

CLOTHS and CASSIMERES, all colors and qualities;
Cassinett and Satinetts, do.;
Mackinaw, Rose and Point BLANKETS;
Flannels and Baizes;
French, German and English Merinoes;
MERINO SHAWLS & HANDKERCHIEFS, (a great variety;)
Embroidered Thibet, do.;
Splendid Damask and Watered Moreens;
New Style CALICOES;
Black and Colored SILKS;
Philadelphia Silk Hats;
Fur Capes and Pilerines;
Fur, Cloth, and Seal skin CAPS;
20 Trunks Robinson's SHOES and GAITER BOOTS;
Fallman's Boots and Shoes for Gentlemen;
And a variety of other Goods usually kept in Dry Goods Houses.

He returns his sincere thanks to his former friends for their liberal patronage, and hopes by strict personal attention, to merit a continuance of their favors at his New Store.
Lexington, Nov. 12, 1834. 18-2m

Almanacs for 1835.

CHRISTIAN Almanac;
Palmer's Almanac;
Temperance Almanac;
Poor Richard's Almanac;
The Freeman's Almanac;
Comic Almanacs, various kinds.

Just received and for sale at SKILLMAN'S Book Store, Main-Street, Lexington.
November 19, 1834. 19-by

J. T. FRAZER, MERCHANT TAILOR.

HAS JUST RECEIVED, a splendid assortment of CLOTHS, CASSIMERES and VESTS of the best quality, and most fashionable colours.

Super Blue,	New Style Diagonal Cord and Stripe,
Do. Black,	Sup. Drab,
Do. Green,	Do. Fawn,
Do. Brown,	Do. Blue of the first quality,
A Steele Mixed,	Fear not Coatings for Over-coats, first qual.
Rich Wine Color,	
Sup. black Cass., Single and Double Mill.	

With a general assortment of Stocks, Suspenders, Gloves, Half Hose, fine Linen Shirts, and other articles too numerous to mention; all of which will be sold low for cash, as that is the article most needed at present.
J. T. FRAZER.

J. T. F. a few doors below Brennan's Hotel, thankful for past favors, would inform his friends and the public generally, that he continues to carry on the above business at the old and long established stand, formerly occupied by A. S. & E. H. Drake, where he will always be found ready to attend to any business in his line.

As his work is generally executed in a style equal to any in the United States, he would respectfully solicit a continuance of a share of the public patronage.

JUST RECEIVED from New-York, a supply of
☞THE LATEST FASHIONS.☜
ALSO—A. F. Saguez's newly invented and patented *Self-Varying Rule*, with all which the craft shall be furnished on reasonable terms.
J. T. F.
Lexington, Nov. 12, 1834. 18-tf

Kentucky Christian Almanac FOR 1835.

JUST PUBLISHED and for sale at SKILLMAN'S Bookstore, Main-street, by the single, dozen, or 100 copies. 6¼ cts single, 50 cts. per doz. $3 50 per 100 copies.
Lexington, Oct. 22d, 1834. 15-tf.

NOTICE.

THE Partnership heretofore existing between us is this day dissolved by mutual consent. JAS. G. McKINNEY.
E. U. BERRYMAN.
Sept. 24, 1834. 11-2m

EARTHENWARE.

A FULL assortment of *Earthenware, Pink, Purple, Brown and Light Blue Edged Dinner Ware*, now in Store. Store-keepers are informed that our Stock is extensive. They will be supplied on good terms. House-keepers supplied as usual.
JAMES & BROTHER.
Lexington, Sept. 17, 1834. 10-tf

GLASSWARE.

PLAIN AND CUT GLASSWARE—consisting of Bowls, Dishes, Jugs, Wines, Lemonades, Tumblers, in a great variety of beautiful Patterns—One complete SETT OF GLASS, the only one on hand, fluted patterns. WINDOW-GLASS—8 by 10, 10 by 12, and 12 by 18, at Louisville prices. A general assortment of *Apothecaries Ware*.
JAMES & BROTHER.
Lexington, Sept. 17, 1834. 10-tf

A CARD.

DOCTOR YANDELL has associated with him DR. ROBERT PETER, in the *Practice of Physic*, and they offer their services to the public in the various branches of their profession. Their office is in the south room in the MEDICAL HALL, fronting on Church street, midway between the Episcopal Church and Dr. Dudley's office; where one of the firm may always be found, unless necessarily absent.
Lexington, September 3, 1834. 8-tf.

White and Gold Dinner Setts.

A SPLENDID DINNER SETT opened, of White and Gold, the richest article in the State. White and Gold BAND PLATES —CUP PLATES.
JAMES & BROTHER.
Lexington, Sept. 17, 1834. 10-tf

Fayette Land for Sale, Cheap.

THE subscriber wishes to sell on very reasonable terms, the FARM on which he resides, containing *Two Hundred and Ten Acres* of first rate land, lying on South Elkhorn, and on the Road leading from Lexington to Versailles, about half way between the two places. The Farm is as well watered as any in the State. About one half of the land is cleared, the other very heavily timbered. The improvements are very good. Any person wishing to purchase would do well to call soon, as I am determined to sell.
W. E. MILTON.
October 15, 1834. 14-tf.

Ecclesiastes, Chapter 19th.

Remember now thy Maker,
In the season of thy youth,
While thy limbs are full of vigor,
And thy soul of love and truth;
While the days of evil come not,
Nor the years when thou shalt say,
I have no pleasure in them,
As they swiftly glide away.

While the sunlight is not darkened,
Ere the moon and stars grow dim,
While no gloomy cloud hangs o'er thee,
Lift up thy thorghts to Him;
And while yet there is about thee
Not a sign of death's dark hour,
While thine eyes have all their brightness,
And thy voice hath all its power;

While thy courage doth not fail thee,
Nor thy strength doth yet decline,
While the day in all its glory,
Still around thy path doth shine,
Ere like the snowy blossoms
On the almond's waving bough,
Are the thin and scattered tresses,
That float around thy brow.

While quick and firm as ever
Is thy step upon the mountain,
While the wheel is at the cistern,
And the pitcher by the fountain;
Ere thy doom hath yet gone forth,
Or the fatal word is spoken,
Ere the silver cord be loosened,
Or the golden bowl be broken;

Remember thy Creator,
In the morning of thy days;
Oh! think of him with gladness,
And speak of him with praise;
So shalt thou feel no terror,
When the dust to earth is borne,
And unto God who gave it,
The spirit doth return.

—*Christian Register.*

The Righteous Respected.

The following anecdote, taken from the recent Life of Rev. Rowland Hill, will be read with interest. It shows the power of conscience even in bad men.

Mr. Hill had great reason to rejoice in the consistent lives and zealous devotion to God of many of his converts at Wotton.—There was among them a person named Rugg, of a piety so deep, and of a life so useful and unblemished, that even his enemies admired and were awed by his character. Mr. Hill used to say of him, that he was one of the most complete Christians he ever met with. He has been, however, mentioned here because he was connected with an extraordinary fact, illustrative of God's care of his own people. Mr. Hill's gardener, at Wotton, who had always passed for an honest, quiet sort of man, was at length discovered to have been the perpetrator of several burglaries, and other daring robberies in the neighborhood, though he had, till caught in the fact, never been even suspected. He was tried at Gloucester, condemned, and executed. It need scarcely be said, that his master visited him in jail. During his interviews with him there, he confessed the many crimes of which he had been guilty. "How was it, William," he inquired "that you never robbed me, when you have had such abundant opportunity?" "Sir," replied he, "do you recollect the juniper bush on the border against the dining room—I have many times hid under it at night, intending, which I could easily have done, to get into the house and plunder it—but, Sir, I was afraid; something said to me, he is a man of God, it is a house of prayer—If I break in there I shall surely be found out—so I never could pluck up courage to attempt it." In another conversation he told him, "Sir, I well knew that old Mr. Rugg was in the habit of carrying a great deal of money in his pocket: times and times have I hid behind the hedge of the lane leading to his house—he has passed within a yard of me, when going home from the prayer meeting, again and again—I could not stir—I durst not touch so holy a man. I was afraid. I always began trembling as soon as he came near me, and gave up the thought altogether, for I knew he was a holy man." This is a fact which well assures us that God, *our sun*, is a *shield* too.

Beautiful Anecdote.

BROTHER STEPHENS,—I received a letter recently from Elder John Lyons, Isle of Ely, (near the British Isles,) in which he relates the following interesting anecdote, "extracted from the memoir of Rev. Samuel Kilpin, (late of Exeter,) which was recently published in England," and as I have a blank page, I take the liberty of filling it with this beautiful anecdote, and you may make what use of it you please.

"In Mr. Kilpin's school were two boys, brothers, from 11 to 12 years old. One of these children had, after repeated admonition, manifested a determined obstinacy, and sulky resistence. Mr. Kilpin told him that the result of such conduct would be a chastisement not easily to be forgotten. He was preparing to inflict it on the still hardened child, when his brother (Paul,) came forward, and entreated that he might bear the punishment in the place of his brother. Mr. Kilpin remarked, "my dear Paul, you are one of my best boys, you have never needed chastisement, your mind is tender, I could not be so unjust as to give you pain my precious child." The dear boy said, "I shall endure more pain to witness his disgrace and suffering than any thing you could inflict on me, he is a little boy and younger and weaker than I am, pray sir allow me to take all the punishment, I will bear any thing from you. O do, do, sir take me in exchange for my naughty brother!" Well James, what say you to this noble offer of Paul's? He looked at his brother but made no reply. Mr. Kilpin stood silent. Paul still entreated for the punishment, that it might be finished, and wept. Mr. Kilpin said, "did you ever hear of any one who bore stripes and insults to shield offenders, Paul?" O yes, sir, the Lord Jesus Christ gave his back to the smiters for us, poor little sinners, and by his stripes are we healed and pardoned. O sir, pardon James for my sake, and let me endure the pain. I can bear it better than he." But your brother does not seek pardon for himself, why should you feel this anxiety my dear Paul, does he not deserve correction? "O yes, sir, he has broken the rules of the school, after repeated warnings: you have said he must suffer, therefore as I know you would not speak an untruth, and the laws must be kept, and he is sullen and will not repent, what can be done sir? Please to take me because I am stronger than he." The boy then threw his arms round his brother's neck and wetted his sulky hardened face, with tears of tenderness. This was rather more than poor James could stand firmly. His tears began to flow, his heart melted, he sought forgiveness, and embraced his brother. Mr. K. clasped both in his arms, and prayed for a blessing on them from Him, of whom it is said, "He was wounded for our transgressions." &c.

It would be easy to make remarks on this, (in my opinion,) beautiful anecdote, but they would be like painting the diamond.

[*Cross and Jour.*

Truth and Sincerity.

We should labor to excite in children a detestation of all that is mean, cunning, or false, and to inspire them with a spirit of openness, honor and candor, making them feel how noble it is; not merely to speak the truth, but to speak the simple, unaltered truth, whether it tell for or against themselves. But to effect this, our example must uniformly concur with our instructions. Our whole behavior to them should be fair without artifice. We should never deceive them, never employ cunning to gain our ends, or to spare present trouble.—For instance, to assure a child that the medicine he is to take is pleasant, when it is not so. Artifice is generally detected even by children. There is much in the old proverb, "a cunning trick helps but once, and hinders ever after."

Great caution is required in making promises: but when made, children should see that we are strict in performing them; our word passed must not be broken.

The meanness of tale bearing and detraction should be strongly impressed upon the mind in early life; and children reminded, that not only duty, but a sense of honor should lead them not to speak any thing of an absent person, which they would not speak were he present.

If we have grounds to suppose a child guilty of misconduct, it is better to ascertain the truth by our own observation, or the evidence of others, than by forced confession from himself. Yet sometimes it may be necessary to question him in order to find out the certainty. This must be done with great caution, not with that vehemence and hurry so commonly employed on such occasions, but with calmness and affection; cautioning him against answering in haste; reminding him of the importance and happy consequences of speaking the truth; of our willingness to forgive, if he freely confesses his fault, and shows himself upright and honorable in his conduct.

And to establish a habitual regard to the principle of honesty, children should not be permitted to pick up the smallest article without inquring to whom it belongs. This easy rule, and asking leave even when very young, before they take any thing, will give them a strong regard to the property of others. To habituate children to ask permission, is equivalent to seeking advice in more advanced years.

"Luxury of doing Good."

Mr. Taylor introduced an affectionate anecdote into his eloquent address in behalf of the Widows and Fatherless, which is worth recording. It is impossible for me to give the words, but the circumstance was this:—Mr. Taylor, while captain of a vessel, happened in a Church in Sicily, when a poor decripid woman covered with rags, whose head had become whitened by the snows of more than eighty winters, came loitering with age and wretchedness into the church, and making a low obeisance to the priest, held out her hand to receive charity. The priest indignantly frowned her away, she turned away with a groan, and approached some kneeling nobles, who were counting their beads, and with the same wishful look and extended hand made an appeal to their benevolence, and received the same unfeeling repulse. At last her eye caught sight of Mr. Taylor, *a stranger*, a ray of hope illumed her haggard features, and she approached him with such a look of assurance and satisfaction, that although he had no "beggar, money," (small change) he could not resist that imploring look, and he gave her *all the money he had*, "and," said he in a tone which sent a thrill through every heart, "I would have given it to her willingly if I had known that it would have been the last guinea, I should ever have in the world." "I never felt happier than I did at that moment, when the poor creature kneeled down at the altar and with streaming eyes blessed God, and then came and kneeled at my feet in gratitude." So much for the "Luxury of doing good."—*Mercantile Jour.*

The Sea Captain.

The stage was crowded with passengers as it passed from New York to Boston. It was late in the evening when one of the passengers, a sea captain, endeavored to excite the attention of the drowsy company by giving a relation of his situation. He had been to sea in a fine ship; in a dreadful storm his ship had been wrecked, all his money and [illegible] destroyed, and every soul on board had been lost, except the captain, who had saved his life by being on a plank, at the mercy of the waves, for several days together. The company was interested in this narrative; they pitied the poor unfortunate captain; who was returning home to his family entirely destitute: but they wondered that a man relating such a tale, and telling of an escape almost miraculous, should confirm almost every sentence with an oath. Nothing, however, was said to him. In the morning, when the stage stopped, a Mr. B., one of the passengers, invited the captain to walk on before with him, and they should step into the stage when it should come up. This proposal was agreed to. They walked on alone. Says Mr. B., did I understand you last night, the stage made such a noise; did you say that you had lost your ship? "Yes." That all the crew were drowned except yourself? "Yes." That you saved your life on a plank? "Yes." Let me ask you one more question, when on that plank did you not vow to your God, that if he would spare your life, *you would devote your life to his service?* "None of your business," said the captain, angrily. The stage by this time came up, and they entered it.

Towards evening, as the stage was entering Providence, the captain informed the company that he could not sup with them, as he was so unfortunate as not to have any money. Mr. B takes from his pocket, and offers him a handsome bill. "No," says the captain, "I am poor, yet I am no beggar." But replied Mr. B. I do not give it to you as a beggar, but as an unfortunate brother. You must learn that I profess to be a *Christian*, and I am taught by my religion to do good unto all men. The gospel prescribes no limit to benevolence; it teaches us to do good to all. The company applauded, and pressed the captain to take the money. He silently put it into his pocket, without even thanking the donor; though his countenance betrayed uneasiness. The company supped together, and the captain bid each adieu, after having asked Mr. B. when he left town. He was informed on the morrow at sunrise. They then parted, as it was supposed, for ever. The captain went home with a heavy heart, while Mr. B. retired to rest, satisfied that he had honored his Father who seeth in secret. He was surprised the next morning at daylight, to hear some one rap at his door. He opened it, and beheld the captain standing before him in tears. The captain took his hand, and pressed it, and said, "Sir, I have not slept a wink since I saw you; I abused you yesterday; I am now come to ask your pardon. I *did*, while on that plank, vow to God, that I would live differently from what I had ever done; and by God's help, from this time forward, I am determined to do so." The captain could not proceed; they pressed each other's hand, and parted, probably to meet no more in this world.

Treating.

It is a fact that cannot be contradicted, *moderate drinkers* are often the manufacturers of drunkards. How often does the moderate drinker, who would not be seen intoxicated for worlds, urge others to drink? How often does he offer to compensate a laborer for doing a trifling job, with a *glass of grog?* And if he puts his hand in his pocket, and gives him money, the gift is accompanied with the remark—"Here is something with which to drink my health." This system of *treating*, of recommending to others to drink sometimes proceeds from a feeling of kindness and hospitality, but it often is productive of evil. This is well illustrated by the following extract from a foreign Periodical.—*Boston Temperance Journal.*

"What is the reason," said some young apprentices to the driver of a stage-coach, who came into a shop drunk, as usual—"what is the reason that you are always drunk?" "Indeed then," said he, I'll tell you; I get a great many little commissions from the country, to execute in town. One gives me a letter to carry, another a little parcel, and as I go round executing these commissions, one thanks me, and gives me a glass, another pays me and gives me a glass; a third does not like to give so decent a looking man as myself, so little as the price of a glass, and he does not like either to give a sixpence, so he settles the matter by giving me the glass itself; and thus it is, that when I go this round every day, I am drunk." "Oh," said they, "you should join the Temperance Society." "They'll get none of my money," said he. Well, but they don't want your money—they'll give you money, instead of taking any from you; all they want of you is to leave off drinking spirits, and be sober; then whatever money you now spend in spirits, the temperance society will save to you." "Ah," said he, joyfully, "that is just the society for me;—I'll join it *now*."—"No, no," they replied, "come back again to-morrow, when you are sober, and we'll talk about it." On the morrow he came, sober as a judge; the lads produced a paper, and he signed his name. After some time he called again, and was asked how he fared now. "Most gloriously," he replied. "All I have to do, when they offer a glass of spirits, is simply to say, I'm a member of the Temperance Society, and that settles the matter with every body who pretends to have a conscience; no Christian man could ask me to drink, when I tell him I have pledged my word of truth and honor not to drink; so now I will get money to take home to my wife and family, instead of the glasses which used to make me a brute and a fool. My wife is happy, my children are happy, I'm happy; and we are all right happy together."

FARMERS, YOUR LANDS ARE MORTGAGED TO THE DRUNKARD.—From Mr. Chipman's report, and from other sources of correct information, it is ascertained beyond a doubt that full three-fourths of all your taxes go to support the consumers of ardent spirit. Unless you arouse yourselves and assert your rights, this tax will be perpetual.

The rum seller is now your master. His traffic makes all the paupers, and nineteen-twentieths of all the criminals, and for the support of these paupers, for the detection and punishment of these criminals, you are called upon to pay the proceeds of your honest labor.—Wil you continue to bow your necks to this burthen? If you doubt the truth of these statements, read Mr Chipman's report; you will then be satisfied that what we say is true.

A few days since a drunkard was urged to abandon the use of rum. He replied, "It is no one's business but my own. I have right to do as I please with my own, and when I have nothing left to purchase either rum or bread I can go to the poor-house." This was said while the rum seller was drawing for him his "three cents worth of whiskey," the three cents that should have gone to buy bread for his family.

How long shall the people of the United States suffer the continuance of a traffic, the legitimate and certain result of which is to fill our poor-houses and jails?

The taxes in Albany for 1834 were full 90cts. in a $100; 70 of it was to support paupers and take care of criminals.

How long shall our public authorities, with these facts before them, with a perfect knowledge of the sure tendency, the inevitable result of what they do, continue the license the commission of murder and robbery? But do we not know that we ourselves are responsible for these laws and for all the evil and suffering that their operation may involve.—*Recorder.*

REASON FOR DILIGENCE.—"The certainty that life cannot be long, and the probability that it will be much shorter than nature allows, ought to awaken every man to the active prosecution of whatever he is desirous to perform. It is true that no diligence can ensure success; death may intercept the swiftest career; but he who is cut off in the execution of an honest undertaking, has at least the honor of falling in his rank, and has fallen in the battle, though he missed the victory."—*Dr. Johnson.*

"WHO IS MY NEIGHBOR?"—We had a good opportunity the other day of gaining a correct practical answer to this question. On attending a Temperance meeting in the town of N——d, (Me.,) where the cause has greatly prevailed, we were informed on arriving at the place of the meeting, that in another neighborhood, a man was likely to fail in raising a building that afternoon for want of help—that he had been round and invited his neighbors, (if such they may be called,) only four of whom could be obtained, because he had come to the resolution to dispense wholly with ardent spirit. This information was a bold challenge on the generous feelings of cold water men who had come out to hear a Temperance address. They immediately beat up for volunteers, and as soon as the meeting was over, which was the more brief on that account, all hands started off with the minister of the parish in their company to aid their fellow townsman. We since have learnt that the building soon went up on the arrival of these temperance volunteers, and that all hands were dismissed before sunset. Every thing was quiet and orderly. What will the friends of the "*good creature*" say to this! Who were neighbors in this case! Not *rum-drinkers* certainly, but those who showed favor.—*Morning Star.*

SKETCHES OF SOCIETY IN THE UNITED STATES OF NORTH AMERICA.—A series of papers under this title has lately appeared in the *Morgenblatt*, and excited some attention in Germany. They are professedly written by a German lady, and are the result of four years' observation, ending with 1833. The writer evidently has taken Mrs. Trollope as a model, but wants her truth and talent; for, much as the latter delighted in exaggeration and caricature, she had generally some warrant for her assertions—some individual instance to justify what she gave as national characteristics; and her pleasant extravaganza ought to have given no more pain to the Americans than their own sketches of the Kentuckians and Down-Easters to the worthy people of the states so ridiculed. But the German lady often deals in downright palpable falsehoods. We hear that a translation of these Sketches is contemplated. As a separate publication such a work will not succeed in England. The extracts which we intend to give, will be quite as much as the subject will bear. The Americans, however, may now see that such libels do not all arise from English jealousy. Englishmen, indeed, laugh on such occasions, and Americans should do the same.—*London Athenæum.*

A medical gentleman met an old woman in his rounds, who asked him whether he liked gin, rum, or brandy best. Upon being told that he was not in the habit of taking gin, rum, or brandy, she said, "What not take gin! I like gin best of any thing; for I have been in the hospitals and I know all about it. Gin only eats off the skin of the liver; rum fills it full like a sponge; but brandy eats holes into it that I could put my finger in."

FRENCH CHINA.

GOLD BAND TEA CUPS AND SAUCERS—Various patterns and prices.—PURE WHITE, do. TEA SETTS, from $10 to $60. MANTLE ORNAMENTS—a great variety of Lafayette Busts with vases. FANCY INKSTANDS.

Just received from Paris, and for sale on accommodating terms by

JAMES & BROTHER.
Lexington, Sept. 17, 1834. 10-tf

GILDING.

THE subscriber has removed his GILDING SHOP, to the room on Jordan's Row, over the office of the Observer & Reporter, lately occupied by Mr. Oliver Frazer, Portrait Painter, where he is prepared to frame Portraits, Looking-glasses, Mantle-glasses, and Pictures of every description, on accommodating terms, and in a style equal to any in the west. He will also re-gild old frames. He hopes from his experience in the business, and by due attention thereto, to merit and receive a continuance of public patronage.

JAMES WILSON.

N. B. All orders from a distance thankfully received and promptly attended to.
Lexington, September 10, 1834. 32 tf

DR. ABERNETHY'S HYGEIAN PILLS.

THE distinguished fame of this celebrated Physician, will descend with honor to the most distant periods of posterity. His unlimited practice in his profession, was a positive proof of the public confidence, and the many years continuance of his successful skill, is an ample assurance of the benefit derived from his system. Those who are afflicted with the following disorders, will find a happy relief by taking this Medicine. In cases of consumption, dyspepsia, billious and nervous affections, tendency to apoplexy, Plethory and Paralysis, Jaundice, Fevers, Ague, inflammatory diseases, Rheumatism, scrofulous and scorbutic disorders, femeuine obstructions, Asthma, Cough and pulmonary affections.

Sold in boxes of 50 cents and of $1 each, at the store of T L. Smith, Druggist, Cheapside, Lexington, and by Jacob White, Main-st.
Lexington, October 1, 1834. 12-tf

SACRED MUSIC.

The Lexington Cabinet.

THE subscriber takes pleasure in announcing to the public, that he will present for their patronage a new *Stereotyped* edition of the above work in a splendid dress, in the course of about two months. He has now on hand a quantity of his primer, containing 56 pages; which he offers to those who may wish a volume of that size. To suit all purchasers, he intends to keep on hand a constant supply of both works.

He is determined to make it the interest of Booksellers and Teachers to use his work. All orders addressed to A. T. Skillman, or Robert Willis, Lexington, Ky. will be promptly attended to. R. WILLIS.
Lexington, August 27th, 1834. 7-tf.

Spring Seat Sofas.

THE subscriber has on hand, and for sale, an elegant assortment of SPRING SEAT SOFAS, of his own manufacture, and of the best quality; warranted to be equal if not superior to any articles of the kind in the Western country. Those wishing to purchase, will please call at his Warehouse on Limestone street, and examine his stock.

JAMES MARCH.
Lexington, July 30, 1834. 3-tf.

PAPER.

100 REAMS FOOLSCAP WRITING PAPER, of good quality, for sale very low for cash. *ALSO*—A very large assortment of LETTER PAPER, consisting of White, Fancy colors, Water lined, Faint lined, &c. very low at wholesale for cash.

A. T. SKILLMAN.

Cork Inkstands.

10 GROSS Cork Inkstands, good quality, for sale very low for cash.

A. T. SKILLMAN.

VAN DOREN'S COLLEGIATE INSTITUTE.

For Lads and Young Gentlemen.

THE Rev. R. DAVIDSON and Mr. LUTHER H. VAN DOREN, as associated Principals, will, in future, give their personal instruction in the above Institution. The same liberal and extensive course of instruction will be pursued, as is adopted in the most approved Institutions in the Eastern States.

The Boarders will be under the constant and watchful care of the Principals, in the family of the Rev. Mr. Davidson. Circulars respecting the Institute may be had by application.

Day Tuition in the English Department, $10 a qr.
Do. Classical Do. $12 50 a qr.
Introductory Department, $7 a qr.
School Hall first door above the Episcopal Church.
Lexington, July 16, 1834. 1-tf

THE PROTESTANT BOARDING SCHOOL For Young Ladies.

VAN DOREN'S COLLEGIATE INSTITUTE.

THIS institution will in future be under the charge of Mr. & Mrs. J. LIVINGSTON VAN DOREN, late of New York, assisted by the Rev. ISAAC VAN DOREN and LADY, together with other competent Professors and Instructresses.

Mr. W. IUCHO, Professor of the *Music Department.*

An Introductory English Department at the reduced price of $7 a quarter, will be opened on Monday, August 11th. The Fall Session, on Monday, Sept. 1st.

The third Anniversary's celebration, is postponed till the Fall Session.

The Institution occupies the large and commodious establishment, formerly owned by Col. Dunham, where the extensive and secluded pleasure grounds connected with the Institute afford every facility for frequent recreations in the open air.

From the past experience of the present Principals and their associates, who have had for several years the charge of large and similar Institutions, in the city of New York, and its vicinity, it is believed that this institution presents equal facilities and advantages, for as an accomplished and thorough an education of Young Ladies, as the most fashionable and extensive Institutions in the Eastern Cities.
Lexing on, Ky. July 16, 1834. 1 tf

NEW CHEAP STORE.

Opposite the Masonic Hall, Main-St. Lexington.

J. J. SHERIDAN,

HAS now on hand a large stock of FRESH family GROCERIES, which he will sell low for cash.

Prime light Sugar, 8-9-10-11 lbs. for $1; cheaper by the Barrel,
Single and double refined Loaf, 18½ to 20 cts.,
Crushed Havana Sugar, 7 lbs. for $1,
Best Bunch Raisins, Almonds, Figs, } 5 lbs. $1.
Prunes, Currants, Pepper, Alspice, }
Fresh Mackerel, Nos. 1-2-3,
Fine Table Salt, in loaves, boxes, or the pound,
Cincinnati Starch, 12½ cents per lb.,
Molasses, 50 cents per gallon,
Refined sugar-house Molasses, 75 cents per gallon,
Sweet Oil, 37½ cents per bottle,
And all other articles in the Grocery line, equally low.

DRY GOODS.

Among which are, Corded Coats at $1; Green Gauze Veils from 75 cents to $1; White Cotton Stockings at 25 and 31¼, and very fine at 37½ cents, Children's Dress Caps from $1 to $1 25. With a variety of articles too numerous to mention.

SELLING OFF AT COST.

A large assortment of Room Paper, some as low as 31¼ and 37½ cents a Bolt; Fire Screens and Borders. *Also,*

WILL BE SOLD AT COST, HIS STOCK OF

Queensware and Glassware.

Consisting in part of elegant rich cut Gothic and Fluted Decanters, Tumblers and Wines to match; also Tea Setts, Dinner and Chamber Setts, with Plates, Cups, Saucers, and a variety of other articles too numerous to mention.
Lexington, June 2, 1834. 51-tf

BOOT AND SHOE MAKING.

THE subscriber has just received a splendid assortment of the best materials used in making *Boots and Shoes*, such as

CALFSKINS, BUCKSKINS, MOROCCO, &c.

and is prepared to attend to all orders with neatness, durability, and despatch. He is thankful for past favors, and will be very thankful for a continuance of the liberal patronage he has already received. He has on hand a good supply of gentlemen's Boots and Shoes, and he invites *cash* customers to call and examine them. GEO. ADAMS.
Lexington, June 4, 1834. 47-tf

NEW BOOKS.

THE Subscriber is just receiving at his Book Store, on Main street, a large assortment of

LAW, MEDICAL, THEOLOGICAL AND CLASSICAL BOOKS.

ALSO, a general assortment of Books in use in Common Schools, purchased by himself in the Eastern cities this spring, at the lowest cash prices. Among the new works are the following:

The Village Testament, by Rev. Wm. Patton; Fairholmes' Geology of the Scriptures; History of the Crusades against the Albigenses; Brewster's Treatise on Astronomy; Ellis's Polynesian Researches, complete in 4 vols.; the Life of Thomas Jefferson, by R. L. Rayner; the History of Popery, by a Watchman; Aids to Mental Developement; Hutton's Book of Nature; Irvine's Life of Milton; Hogg's Familiar Anecdotes of Sir Walter Scott; Kay's Travels and researches in Caffraria; the Corner Stone, by Jacob Abbott, author of Young Christian, &c.; the Life of Peter the Great, the celebrated speeches of Chatham, Burke, Erskine and McIntosh, selected by a member of the Philadelphia Bar.

A. T. SKILLMAN.

JOHN M. HEWETT, Jr.

IS now receiving a large and complete assortment of GROCERIES, which he is determined to sell low; preferring a "nimble six pence to a slow shilling."
March 19, 1834. 36-by

Blue Lick Water,

FRESH every 10 days, by

J. M. HEWETT, Jr.
36-by 4 *doors below the Post Office.*

Cleland's Hymns.

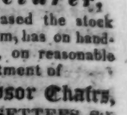
FOR sale by the subscriber, CLELAND'S HYMNS, last edition, by the dozen, single copy, or hundred, very low for cash.

A. T. SKILLMAN.
Lexington, Sept. 17, 1834.

JAMES MARCH,

(Of the late firm of *Gaunt & March,*)

Chair Manufacturer,



HAVING purchased the stock of the late firm, has on hand and offers for sale, on reasonable terms, a large assortment of

Fancy & Windsor Chairs,

Of all kinds and prices: also SETTEES, SOFAS, and MAHOGANY CHAIRS, BOSTON ROCKING CHAIRS, &c.

Old Chairs repaired and re-painted on moderate terms, at his Factory on Limestone St, second square above the Jail.

JAMES MARCH.
Lexington, July 2, 1834. 51-tf.

MERCHANT TAILORS' FASHIONABLE STORE,

No. 2, Cheapside, Lexington.

Williams & Wilson

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of color and quality suitable for Gentlemen's dress and wear: also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons,

and many other articles appertaining to Gentlemen's wear, too tedious to mention.—☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.
June 5, 1833. 48-tf

NEW BOOKS.

WORKS of Mrs. Sherwood, uniform edition; the Philosophy of Sleep, by Robert Macnish; A Manual of the Christian Sabbath, by J. H Agnew; Fireside Piety, by J. Abbot; Sketches by Mrs. Sigourney; Letters of John Randolph to A Young Relative; Instructions for Young Christians, by Lyman Beecher, D. D.; Gutzlaff's Voyages along the coast of China, &c.

Just received and for sale at SKILLMAN'S Book Store, Main Street.
Lexington, July 2, 1834.

BOOKS! BOOKS!!

JUST received and for sale by the Subscriber, Cheapside No. 3, Lexington, Ky.

Men and Manners in America; Aid to Mental Developement; Book of Nature; Macknight's Epistles; Viller's Essays; True Piety; Flutes, various qualities, Clarinetts; Flute Preceptors; Kay's Travels in Caffraria; Doddridge's Exposition; Spurzeim's works; Dunglinson's Physiology; Barnes's notes on the Gospels; Newman's Spanish and English Dictionary, large and small; Johnson's lives of the Novelists; Beatties Minstrel; Moliere; Racine; Boileau; Drake's Book of Indians; Charles 12th, French and English; Helen, 10th vol Maria Edgeworth; McIntosh's Ethical Philosophy; New Music for the Piano, &c. &c. &c.

Together with an assortment of School Books and others, which are offered low for cash by the subscriber. CHR. WALLACE.
Lexington, June 11th, 1834. 49-by.

LEXINGTON HOTEL.

THE subscriber has purchased the Stand formerly known as the WASHINGTON HOTEL, which has been thoroughly repaired, and is now opened for the reception and entertainment of Travellers and others.

Persons are respectfully invited to give him a call, and may rely upon every attention being paid to their comfort.

JOHN KIESER.
Lexington, May 14, 1834. 42-tf

NEW SCHOOL BOOKS.

JUST received and for sale at SKILLMAN'S Book Store, Main street, by the dozen, or single copy, "*The Elementary Reader*, to accompany Webster's Spelling Book, illustrated with one hundred and thirty engravings." Also for sale as above, "*Hall's Western Reader*, a series of useful Lessons designed to succeed the Elementary Reader." Selected and arranged by James Hall.

RECOMMENDATION.

The undersigned having examined the Elementary Reader, and Hall's Western Reader, cheerfully embrace this opportunity to express our opinion of their merits. The former occupies a very important place as a first reading book, and we think it is compiled with more good taste and judgment than any work of the kind with which we are acquainted. The latter is admirably suited to the place for which it was designed, viz. the higher reading classes in our common schools. The publishers deserve credit for getting up these books in so neat a style, and at the same time for so reasonable a price.

J. GAYLE, Jr. *Prin. City School.*
J. L. TRACY,
G. W. COONS.
Lexington, July 2, 1834. 51-tf.

PLANK YARD AND GROCERY STORE.

THE subscriber has the pleasure of informing his friends and the public in general, that he has purchased Capt. T. P. Hart's entire stock of PLANK, SCANTLING, &c. and is prepared to furnish Seasoned Plank at the usual yard prices. He has also purchased Capt. Hart's STOCK OF GROCERIES, in the new yellow building on Limestone Street just above the Jail, where he will be found ready and willing to attend to the calls of his friends and customers for Plank and Groceries. He hopes with the assistance of J. S. Freeman, whose services he has engaged, to merit a share of public patronage. H. MAGUIRE
Lexington, May 25, 1834. 46-tf

☞**TRUSSES.**☜

JOHN M. HEWETT,

TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER
Opposite Lexington Hotel,
Corner of Short and Main-Cross Streets,
LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments. Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.
Lexington, July 31, 1833. 3-by

School Books.

A GENERAL assortment of School Books, at wholesale, very low for cash.

A. T. SKILLMAN.
Lexington, June 17, 1834.